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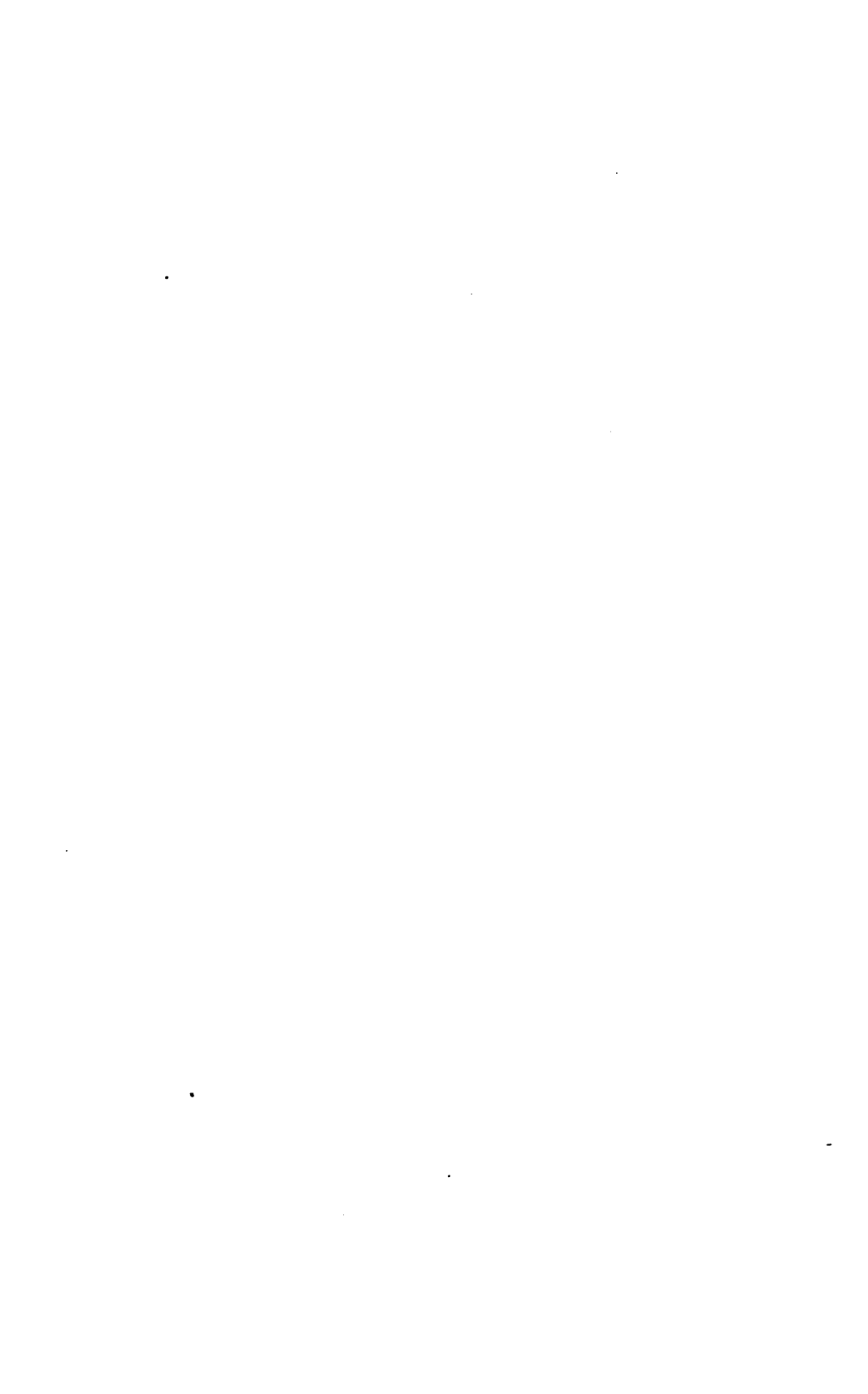
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AUTHOR OF BUCHANAN'S SYSTEM OF ANTHROPOLOGY.

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BUCHANAN'S

JOURNAL OF MAN.

VOL. V.

JANUARY 15, 1855.

No. 1.

MENDING THE WORLD.

The world is full of reformers. Reform springs from discontent. They who do not fare well in the world, necessarily desire some change of arrangement for their own comfort. A considerable portion of reformatory impulse, therefore, arises from dissatisfaction and restlessness. Yet, at the same time that the dissatisfied demands a change for his own personal benefit, he will be apt to look about for the co-operation of others who may also desire a change, and extend his sympathies to other wrongs than his own. It is by no means certain that the spirit of reform is always philanthropic, for the philanthropy and justice of the movement may be a secondary consideration. The same sect which struggles for toleration when in the minority, will often indulge in intolerant persecution as soon as it has obtained political power.

In this business of mending the world, they who fare prosperously as the world is going on at present, are not very apt to desire any change, since they have little personal occasion for discontent. Reform, therefore, is never the fashion in the higher classes of society. The wealthy, powerful and learned, and they who belong to the higher classes by birth or association, are generally the opponents of reforms, while the poor, the unfortunate, the obscure, the half educated, the oppressed and despised classes, all have so strong a personal interest in reform, that thousands are ready to listen to the suggestions of the reformer. It is a necessary result, therefore, that conservatism be fashionable, respectable, and influential, while reform is unfashionable, humble in its origin, unpolished in its manners, vehement in its language, and perpetually engaged in a struggle with the leading influences of society.

In view of these facts, he who feels impelled by philanthropic motives, to become a reformer, can but expect to lose his influence with the more im-

portant classes of society, and cut himself off from the broad avenues of ambition. He must be content to take an humbler position, and find in his own internal sentiments, a compensation for the loss of his external advantages. He must expect, also, to be thrown into associations less pleasant and attractive than those which belong to conservatism. Instead of the courtesy, refinement and cheerfulness, which belong to the prosperous who have enjoyed all the advantages of life, he must expect discontent, impatience, jealousy, and fault-finding; for as the whole movement of reform, is a matter of discontent and criticism, reformers are necessarily critical, captious, and liable to internal dissensions. Many a liberal spirit that would have been drawn into the ranks of reform, has been repelled by the captious strife, the personal jealousy, and censoriousness, prevailing among reformers.

These are deplorable evils, but according to the ordinary laws and operations of human nature, they cannot well be avoided. It is true there are occasionally slight reforms, which even the most conservative may approve, and which call forth none of that deep discontent and censorious denunciation, which belong to the discussion of greater evils. The slight reforms which do not excite the denunciation and persecution of the higher classes, may be prosecuted without the fiery indignation and spirit of contention which are aroused among those who are persecuted. But all great reforms, which disturb the existing condition of society, the rights of different classes, or the doctrines of the leading profession, are necessarily accompanied by all the fierceness of moral warfare.

If this be the inevitable tendency of the laws of human nature, what lesson does it teach us? Does it not teach that reformers should especially beware of indulging too much the spirit of indignant denunciation, and censure, which their position naturally excites? Does it not teach that we should endeavor to look upon the world, not merely to find faults in men, but to recognize at the same time the good that is in them, in order that those whom we denounce and criticise, should feel that we are not unjust, nor void of human kindness? Does it not teach that we should cherish a spirit of hopefulness, to counteract the natural discontent of our position, and a spirit of kindly mutual appreciation, in order to prevent our jealous criticism from operating too severely upon each other, and introducing into our own camp a degree of discord fatal to our success.

It is wisely ordained that they who cultivate too discordant a spirit, shall be incapable of co-operation, and, therefore, shall be deprived of their moral influence. Hence a reform prosecuted in a jealous and censorious manner, necessarily results in failure, as it should. And just in proportion as the jealous and censorious spirit is introduced, the power of reform is weakened and paralyzed.

When reform arises from pure philanthropy, its spirit is genial and com-

prehensive; it seeks not to destroy anything that is worthy, but to preserve all that is good. It engages in no mad ultraism, nor does it become the blind devotee of any single idea. With eclectic comprehensiveness, it embraces and cherishes all that is worthy of preservation, and makes no indiscriminate war upon parties, and their doctrines.

Perhaps the most important lesson to be drawn from the philosophy of reform, is that which relates to reformers themselves. They who would mend the world, and they who would mend themselves, are often sadly mistaken as to the true sources of the evils of which they complain. The majority of mankind, when they find serious evils accompanying their course of life, become indignant against the circumstances by which these evils are produced, and direct their attention to the outer world, instead of looking internally, to discover whether the source of evil is not in themselves. So common is this that a multitude of examples, at once rise before the mind, of those who execrate society, and denounce human nature, and the laws of the universe, because their own policy and course in life have been unsuccessful. There is not a greater delusion, nor a more universal source of human misery, than this very error of ascribing our misfortunes to external agencies instead of ourselves. Yet who among our moralists and divines, are earnestly engaged in correcting this lamentable error, or give it more than a passing notice?

A few familiar examples will illustrate its prevalence. Young men and women set forth in life, with an education designed rather to gratify vanity, than to serve the great ends of life. One is familiar with the dead languages, and another well supplied with light literature, music, and the accomplishments which ornament the parlor. They know almost nothing of the laws of nature, nothing of the laws of health, nothing of the constitution of their own bodies, nothing of the philosophy of their own minds, nothing of the principles of mental culture, and little of the practical, pecuniary, and industrial duties of life. Thus in the outset they have disregarded all the great laws or admonitions of nature, and the day of punishment is surely approaching, from which there can be no escape. From their profound ignorance of the principles of human nature, each contracts an unfortunate alliance, and the remainder of their lives is embittered by discontent and blighted affections. How seldom do they ever reflect that the fault lay in themselves. They complain of their fate, but do not complain of their own blindness, and profligate disregard of the moral law. Hence they do not think of correcting the same evil in their offspring, by directing their attention to the science of man. Thus misery, crime and discord, are perpetuated, while the unfortunate victims blame their *destiny*, or denounce each other and the whole world, instead of denouncing their own folly.

The loss of domestic happiness is only a small portion of their suffer-

ings. Ignorant of the laws of health, they blindly encounter diseases, which the study of their own constitutions would enable them to avoid. *He* suffers from dyspepsia, fevers, and inflammations, which cut short his life, and deprive him of half the energy of his constitution; while *she* falls a victim to neuralgia, headache, female disorders, and consumption, or a gradual failure of vitality, all the time regarding herself as terribly afflicted by divine providence, or by the agency of the devil, never dreaming that she is herself the sole cause of her own misery, and that she might be at any time relieved, by conforming to the laws of health.

Poverty, too, is among their afflictions; for neither has ever studied the moral principles which should govern the management of pecuniary affairs, and each lives with reference to fashion, and a false idea of respectability, sometimes spending their entire income, and sometimes running into debt, until, as old age, impaired health, and family responsibilities accumulate, they can only grumble at their bad fortune, and abuse their more opulent neighbors, instead of censuring themselves for their profligate disregard of the rigid economy which was necessary at their outset in life. Their children, too, are reared to consider it their leading object to keep an elegant external appearance, without regard to ultimate poverty and suffering. Thus the race of grumbling unfortunates is perpetuated. The constant pressure of misfortunes and annoyances, produced by their own imprudence, at length brings on an intense irritability of temper, which renders them unfit for social intercourse.

Young men and women with this peculiarity are seldom guarded against its effects. Their captious remarks, and offensive manners, soon make them enemies, and all their ill temper is reciprocated with four fold increase. They find themselves badly treated, if not decidedly persecuted, and this enrages them the more against society. Their opinion of human nature grows worse and worse, from their own experience; their own deportment becomes more harsh and unpleasant, they live in continual warfare with society, and as they never look to themselves for the causes, they denounce mankind, and the very principles of human nature, and become firm believers in the doctrine of total depravity.

How easily might such individuals have been saved from their moral ruin, could they have turned their thoughts inward after their first conflict, and discovered that there was too much harshness in their own nature, and that a little personal reform would enable them to live in harmony with mankind.

The laws of the universe are stern, inflexible and just, and whether we are satisfied with their operation or not, we have no alternative but to obey their admonitions, or pay their penalties. These laws, which operate upon all alike, indicate very plainly certain courses of action, which lead to health, to happiness, and to success. Others have obeyed these laws and succeeded in accomplishing all their objects—happiness, wealth, power

and wisdom have been theirs. If we, living under the same laws, and possessing the same human faculties, cannot likewise attain satisfactory results, the fault lies in ourselves. It is but blind and brutal folly to rail against the laws of the universe, or the principles of human nature—to refer to the wrath of God or the power of the Devil, in explanation of our own miserable failures to accomplish what other men have accomplished, who lived under the same fixed laws, and exercised the same powers which we possess.

The principle should be impressed upon the mind of every young man and woman, that *failure or success, in any of the desirable objects of life, is a matter which belongs entirely to ourselves*;—that in proportion as we fail, we should study more diligently the causes of our failure, not in the faults of the world or society, but in the faults of our own mismanagement.

Success is the just and inevitable reward of power rightly applied. He who fails to win success, either had not the power or did not rightly apply it. He who does not rightly apply his power, has neglected the proper use of his intellect, which would have taught him the proper application. And he who has not the power necessary to win success, has neglected to exercise those organic energies, which every human being possesses, and which all may cultivate.

When you have failed, the fault may not be entirely your own, as an individual, but you represent your ancestors—you take their places—their virtues, powers, rewards and punishments, as they were left by your predecessors. In speaking of your responsibilities, I speak of you as the representatives not only of yourself, but also of the sum-total of your ancestors. But there are few, indeed, so utterly bankrupted by their ancestors, as to be incapable of putting forth that energy which is necessary to success in all the important ends of life;—health, happiness and intellectual growth. They are all within your reach. If you fail, the fault lies in yourself, and you should look to self alone for the cause.

Every twinge of pain, every hour of melancholy, every personal inconvenience and punishment which you experience, you should regard as a punishment inflicted upon you by the inflexible laws of nature, to compel you to fulfil those duties which you had neglected—to compel you to resume the work of physical, mental, and moral development, until you are lifted above the evils which now surround you.

But (says an argumentative apologist who dislikes the work of self-correction,) my misfortunes do not originate with myself—the community around me will not appreciate my merits—I have been aiming all my life at moral and intellectual improvement—I know that I am vastly superior to those around me, but this superiority in knowledge and truthfulness of opinions, only excites their jealousy and opposition. I am crushed by the discordant influences around me, and I cannot do better than I have done.

Indeed, sir, yours is a most plausible story, and excites my sympathies, but you furnish no exception to the law. Your knowledge, wisdom, and goodness, have all repaid you with a great amount of happiness; and even your enemies have an impression of your goodness which wins their respect. But you have failed of success in your relations to society, and why? Not because success was impossible, for others have succeeded under more unfavorable circumstances, and triumphed under greater difficulties; but because you have not the energy to command success. You want more power. Your career, and that of your ancestry, have been too inefficient. You want more physical and moral power. Were you a great man, the puny beings around you would be overawed, and the leaders of society would take sides with you. You would be enabled to mould the community to your own purpose—to win their friendship and command their respect. But as it is, they do not feel your force; and you must struggle on for self-development, until they look up to you with reverence. Bring forth all your latent powers; assume the responsibilities of difficult enterprises; keep your brain and your muscles in incessant motion; shrink from nothing that is necessary to accomplish your purpose, and you will surely rise to a commanding position, from which your children and their descendants may go on to the very summit of society. Thus your moral and intellectual excellence will be a blessing to mankind.

But, says another modest apologist, I delight in the pursuit of science, and care nothing for money; and when I would bring forth the profound truths which I have acquired, I find that a poor, and shabbily dressed man, like myself, has too little influence in the community, and I am unable to bring forth my discoveries for the benefit of mankind, and to gain the credit to which I am entitled; scientific demagogues, who practice humbug and claptrap, and live in splendid style among the wealthy and fashionable, are always successful, without receiving the reproof to which their merits entitle them. I think I have a right to complain.

No sir, you have not. You need not complain and abuse society for its love of wealth. It is you who are wrong; the fault lies in yourself; and you should seriously set about self-reformation. How do you gain this superior scientific knowledge? Is it not by cultivating and perverting still further an unbalanced brain? Your pale face, your feeble gait, your lifeless manner, and your unconcerned poverty, all show that, while cultivating the intellect, you have paralyzed the occipital region of your brain, and lost a great amount of your physical energy. You have not only impaired your physical constitution, but have impaired that self-respect, and that honorable ambition to acquire the means of subsistence, which are necessary to every human being. In the plan of nature every individual must take care of himself. We cannot all be paupers. Let every one take good care of himself, and all will be prosperous, no one becoming a

burden to his fellows. What pains have you taken to provide for your wants now and hereafter, when sickness or old age may overtake you? Have you ever thought of your pecuniary duties? Have you ever reflected that your duties to yourself are just as imperative as your duties to mankind? No! you reply—a generous mind is above selfish considerations, and you cannot bring yourself to care for the accumulation of money. Very well, if you do not care to be independent and comfortable, the fault is your own, and you know the consequences. Change your policy. Attend first to your physical constitution, and the means of existence. Then cultivate science without making yourself a martyr, and society will respect you, because you will become a more efficient, independent and respectable man.

But here comes another, protesting against the sternness of our rule, whose plea it is still more difficult to resist. I do not think, she exclaims, that my misfortunes are my own fault, or can be regarded as a just punishment. I was married early and inexperienced—my health became impaired—my husband became intemperate—and now, as a poor widow, I am toiling to support my family, leading a life of hardship, compared to which slavery would be a blessing.

Your case is indeed a hard one; but wherever there is suffering there must have been error as its cause. Why do women toil in abject poverty, when men by an equal amount of toil obtain a comfortable independence? Is it not because they pursue a different course from that pursued by men? because they have not fully cultivated their self-respect? because from a superstitious weakness, they think it necessary for them to confine themselves in a narrow and humble circle of existence, in which they cannot possibly develop their powers, or secure an adequate return for their labor? It may not be that every individual woman is guilty of this folly, but there have heretofore been but few exceptions. Perhaps even you who grieve over your hard lot, would be the first to sneer at women who endeavor honorably to enlarge the sphere of their pursuits. But if you are not one of that class—if you heartily scorn the custom which has confined woman to the humblest and least lucrative labors, then show your energy like a man, and seek those pursuits in which you may attain comfort and independence.

If you married too early, or found your husband intemperate, you but confess your own folly in these acts; and yet, even these follies would not always depress you, if you had in the outset properly stored your own mind, strengthened your own character, and not attempted to exist as a mere parasite, resting upon another being, and void of independent resources for happiness and for self-support.

Here comes another complainant, who does not appear to be seriously disturbed by his misfortunes, but appears willing to impart instruction or defend his course. I cannot, says he, approve of your doctrine that our

misfortunes arise from ourselves; for all my misfortunes in life have arisen from others, and entirely from their ingratitude. If I had treated them badly, I should not complain, but since I have been abandoned and injured, by some of my best friends, or rather by those to whom I had been a most faithful friend, I must contend that the fault was not my own. The ingratitude of those whom we benefit, is a matter of which we have a right to complain, and for which we cannot blame ourselves.

Here, I beg leave to differ. The gratitude of our friends depends upon our deportment. We may cherish that sentiment by the kindness of our conduct, or we may destroy it by our insolence and exorbitant demands. If your conduct has been entirely kind and generous, it is scarcely possible that you should lose the regard of your beneficiaries. But, in any case, you should not complain. If you performed acts of kindness solely for the sake of receiving an equivalent in the shape of gratitude, you cannot boast of your motives, nor have you any right to complain if you were not sufficiently sagacious in making your bargain to secure your pay. But the truth is, you should not have attempted to perform a generous act from any other motive than the sense of duty, and the pleasure which your kindness in itself affords. If, in addition to the natural reward of kind deeds, you expect a more profitable return, make sure of a good bargain before you attempt the exchange, and do not complain if you are not shrewd enough to secure it.

Another complainant now comes forward, who appears conscious of the justness of her cause, and the world-wide sympathy which it demands. A drooping female, wearing the emblems of grief, approaches, and calmly relates her misfortunes, with a positive conviction that she must be exempted from the operation of our law. I cannot, she says, acknowledge the justness of your rule, which condemns the unhappy to bear their misfortunes as faults. I have endeavored not to neglect my duty in life; and although I have been heavily afflicted by divine providence, I am sure that my afflictions were not sent as a punishment for any unusual offense. My whole life has been embittered by grief—grief for the loss of my nearest and dearest friends. I have devoted my life to the service of my family, and the misfortunes and deaths which have overtaken them have inflicted ten times the pangs of death upon myself. Early in life my parents were snatched away from me by the hand of death, and before my lacerated heart had recovered from this misfortune, my brothers and sisters one after another were taken from me, so that, for a long series of years, I have known nothing but the dark drapery of mourning, and the gloom and desolation of death. Worn down by a series of repeated and apparently unending sorrows, I gave all my affections with the most devoted reliance, to the sympathizing bosom of my husband. But even he too was taken from me, and then—cruellest pang of all—the last links that bound me to earth, my beloved children, have all

been snatched from my arms, and consigned to the cold grave. Could you be so cruel as to thrust your stern philosophy upon me in the depth of my affliction, and heap censure upon me, in addition to the terrible calamities which have overtaken me?

Your case indeed is one that calls forth our sympathies. But the laws of nature and the dictates of truth never bend or vary on account of human misfortunes. If your friends and family have been snatched from you, before they had attained the proper limits of life, it is certain that they violated the laws of health and longevity, and paid the just and inevitable penalty. If your children have died prematurely, the fault was probably in yourself, either in giving them an imperfect constitution, or in managing erroneously the constitution that you gave them. Death was the misfortune of your family, as a consequence of their errors. In your own case this misfortune was felt heavily, on account of your own susceptibility to grief. Let me ask, then, was this terrible gloom which has overshadowed your own life, anything more than the operation of your own feelings? If but a matter of feeling in yourself, was it a proper and laudable emotion or passion? If productive of evil, it must be considered wrong, and the entire amount of mental anguish which you have endured, must be ascribed to mental infirmities, and the cultivation of erroneous sentiments. Grief is in reality but an infirmity, and like fear or melancholy, it is one that should not be encouraged. True affection does not imply the existence of violent grief. On the contrary, the best class of friends are those whose kindness and love are ever buoyant and energetic, and who never give way to depressing emotions. They who cultivate grief, gloom and melancholy, cultivate really a vice, or at least a weakness, instead of a virtue. The wretchedness of your grief, therefore, has been but the natural or inevitable punishment of an error which you have cherished. Cultivate the hopeful and lofty sentiments which constitute the highest traits of human nature, and you will no longer see in death the gloomy and terrible picture, which is sketched by the superstitious imagination. On the contrary, you will regard death as a solemn and beautiful transition to another mode of existence, and instead of leaning with childish weakness upon the society of your friends, and sinking into despair when deprived of it, you will rise from their death-bed with serene emotions, and with a determination to perform still more faithfully your part in the drama of life, to prepare yourself for the same final change. Dry up, then, your tears, and remember that your afflictions are really but a self-imposed penance.

Before we have finally settled this cheerful view of human sorrows, another complainant approaches, with the benevolent purpose of rectifying our philosophical error, and proving that the laws of nature do not always operate harmoniously and justly. I am, says he, a moral reformer—I have struggled for the welfare of my fellow beings—I have been

advocate of education and of temperance—a preacher of Christianity, and an opponent of the works of the Devil in every shape. You may imagine that I have not attained much worldly prosperity by my course, but it is not of that I would complain; for I consider trial, temptation and suffering necessary while on earth. But I do complain of this: that while I have been laboring for the good of my fellow-men, I have not enjoyed either their approbation or their patronage. On the contrary, I have found enemies and persecution, where I should have found friends and support. I have found the halls of science and the temples of religion deserted by the multitude, while they eagerly attended the race-course, the circus, the theater and the arena of political debate. Wherever the animal nature is to be gratified, there men congregate. Wherever the sublime truths of religion and science are taught and maintained, you may be sure of a small attendance. I have rebuked and warred against this false taste, but in vain. I have found enemies and opposition where I deserved to find friends; and while those who pandered to a vicious taste were honored, carressed and rewarded, the stern and humble follower of Christ, has been abandoned or persecuted. Hence I must assert, that in the government of the universe, punishment and suffering are not the evidence of divine displeasure, and that triumphant success is not the evidence of divine approbation.

Your objections, I acknowledge, are weighty, and would to most persons appear conclusive. But we must look a little deeper into the essential nature of things, and not be deceived by mere words. Why should he be disliked who rebukes or opposes a vice? Surely the fact that he has aroused angry passions, is proof that he has not taken the proper course. Since men are not to be reformed by exciting their anger against the reform intended, he who speaks with unnecessary harshness to the offender, should not be surprised if the laws of nature punish the harshness which he displays. The better elements of character rightly displayed, are always attractive and pleasant in their impression. If teachers of morals, religion and science, fail to render their instructions attractive and successful, it must be that they have failed in properly addressing the human faculties. Men delight in having their whole moral and intellectual nature aroused; and a clergyman who has sufficient energy to do this, never fails to attract large audiences, and gain their approbation. It may be that the repetition of dry theological dogmas, and abstract homilies, would prove unsuccessful or unattractive, and it is right that they should be so. That which addresses the intellect with no great power, and fails to arouse the higher emotions or the passions, is not appropriate to teach and elevate mankind. When men abandon a public speaker, it is generally right that they should do so, and we may always find among those who attract the multitude some substantial merit, of which the success is the reward. Public speakers who fail of success, however laud-

able their motives, should not complain of human nature, but renew the study of their own deficiencies, and prepare by proper discipline for better success in future efforts.

Another, yet, approaches, with serious countenance, and an apparent conviction that justice is on his side. He affirms that he is a member of the regular profession—that he has diligently studied his science in the most distinguished schools, for the longest period required—graduated with honor, and endeavored in every way to uphold the dignity and honor of the profession; but that while he has pursued a highminded course, quacks and pretenders of low degree have gained the public confidence, and left him in poverty, while men whom he despises are acquiring wealth. He says much of popular ignorance—humbug—and concludes that he has been badly treated by the sovereign people, and that his sufferings are a penalty for his virtues.

This learned and respectable gentleman forgets that devotion to the dignity and pecuniary interests of his profession, is not devotion to human welfare, or to any high moral duty. The profession has justly lost the confidence of the public, because it has been too busy with its own dignity—its traditionary usages and learning, to realize the true ends of the healing art. The immense mortality of cholera, consumption, fevers, and inflammations, under the treatment of learned men of the profession, has impressed the public with the conviction that medical learning is no guarantee of success in the curing of disease. When, therefore, men of but little learning, or even men destitute of character, have shrewdness enough to learn what medicines to give, or what course to pursue in the treatment of prevalent diseases, they will be employed by common-sense people, even if their successful remedy should be a secret nostrum. If their remedies are innocent, they will be preferred, since your dangerous remedies are not always used with discretion. And if the class whom you denounce, are intelligent, honorable, and educated physicians, the public sympathy will necessarily be enlisted in behalf of those whom you denounce, merely because they do not adopt your own creed, or belong to your own school. You should be content to have all practitioners judged by the result of their practice; and unless you can prove that you are more successful than your competitors, your medical learning gives you no peculiar claim upon the public confidence. And if your learning is superior to that of your opponents, you are inferior to them in other important particulars. You have less energy of character, less pleasant and attractive manners, a more stiff and repulsive bearing, or a more meagre and uninteresting countenance. Hence your personal influence is less pleasant and beneficial to the sick. It is for these faults, and not for your virtues that nature has punished you.

Another complainant now approaches with diffident and anxious countenance. He is a student. He is embarrassed by poverty. He experi-

ences great difficulties in the pursuit of knowledge; and though he is determined to struggle on, he repines at his fate. Let him take a more cheerful view. If knowledge were given him, amid the luxurious appliances which belong to the heirs of wealth, he might become, for all practical purposes, as worthless as they. To enable him to accomplish anything in life, it is necessary for him to discipline his character, and strengthen his purposes, as well as his mind and his muscles. It is necessary that he should have difficulties to overcome, and gain strength by overcoming them. When he has done this, the strength of character which he will have acquired, will carry him on through the remainder of life. Let him regard his early toil as a species of moral gymnastics, for his own permanent benefit.

An intelligent laborer now approaches, and calls our attention to the oppressed condition of the industrial classes throughout the world. Capital everywhere is supreme, and labor sells itself for a bare subsistence, and often fails even to obtain that. He mourns the ignorance and degradation of so large a portion of mankind, and condemns the injustice which dooms those who erect stately buildings, to live in hovels; and those who clothe the human race, to go in rags; while he who tills the soil, has scarcely food enough for life.

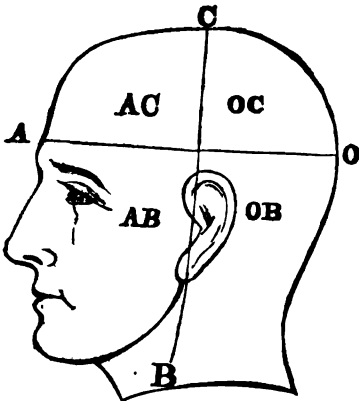
It is vain for laborers to occupy their time in idle complaints, or disorderly action. If they are degraded, the fault is their own. They have the physical and moral power to elevate themselves, whenever they will it. Even if capital is arrayed with its power against them, let them combine in proper co-operative associations, and they will soon be independent of capital. Ignorant, passionate, intemperate and lawless men, ought not in justice to have any permanent influence in society. It is fortunate if such are confined by necessity, to rigorous industrial occupation: it is best for themselves and society. But they who have intelligence and moral worth, who are capable of combining and acting harmoniously, in a great common cause, cannot be kept down. In any portion of the world, combined human labor, industriously applied, guided by discretion and economy, will in a few years realize comfort and independence. Even under arbitrary governments, the toiling classes may thus emancipate themselves, if they are fully worthy of emancipation; and if too many difficulties are there thrown in their way, they can find their way to the land of freedom, where nothing but selfishness, profligacy, ignorance, and indolence, can keep them down. Human labor produces more than twice as much as is necessary to support the laborer; industry, perseverance, and economy, guided by intelligence, cannot therefore fail to secure an ultimate independence.

The elevation of the laboring classes is in their own hands. And throughout the world let it be proclaimed to all of high and low degree, that whatever the misfortunes from which they suffer—whatever the

failures and shortcomings of their lives—whatever the nature of their discontent, or unhappiness, their evils arise entirely from the violation of obvious laws, and their redemption from those evils is to be obtained, if they choose, not by denouncing or warring against nature—not by calling upon divine providence for special interference, or criticising society and calling upon mankind to change their course, but by studying and obeying the laws of the universe; and above all, by the thorough study of the science of man, which should be, to all classes—to all ages, sexes and conditions, the leading study of life—the constant monitor in misfortune, leading from all that is dark, evil, and hateful, to all that is good and glorious in human destiny.

NOTE.—In the foregoing essay an important principle, which has been too much neglected, is set forth in a bold and unqualified manner. It cannot be denied, however, that like other general principles, it has its exceptions—yet as the object of the essay was to establish a much neglected principle, it was not deemed necessary to dwell upon exceptions, which will be readily adduced and ardently sustained by many.

THE OCCIPITAL FORCES.

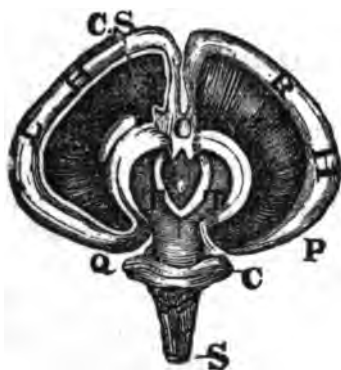


The region of the head referred to in the following article, may be illustrated by the adjacent drawing. The occipital organs consist of those lying behind the vertical line—viz: the occipito-basilar, (O. B.) and the occipito-coronal, (O. C.) or upper occipital. (A. C.) anterior-coronal; (A. B.) anterior-basilar.

The Gallian system of Phrenology, as at present taught and understood, embodies a very inaccurate view of the functions of the organs of the occiput; a view so decidedly erroneous in some respects, that amateur Phrenologists, and not a few of the practitioners of cranioscopy, would be quite astonished by a statement of the facts of anatomy, and cerebral development.

In the first place, it may be stated that the great superiority of man over other animals that have a brain, does not consist, as many suppose, merely in the increased development of the front lobe of the brain or seat of the intellectual organs; on the contrary, man is as much distinguished from inferior animals by the greater development and projection of the back-head (occiput) as by any frontal development. It is only in

man that we find the occipital organs sufficiently large to make the occiput project and overhang the cerebellum. As we descend from man through all the ranks of vertebrated animals ending with fishes, the occiput successively contracts, ceases to cover the cerebellum, and finally leaves even the quadrigeminal bodies and the optic thalami and striated bodies, or their analogues, exposed and uncovered. Or, in other words, the hemispheres of the great convoluted brain, instead of extending so as to project over the cerebellum, are successively shortened, until they do not even extend so far as what would be in man midway from the forehead to the occiput. Thus, in the successive degradation of the brain from human development to that of the lower animals, we do not find that the front lobe is successively reduced, until the occiput is left in unbalanced preponderance—on the contrary, the occiput is successively reduced, or we may say disappears, and the frontal region remains in meagre and rudimental development to the last, associated with portions of the basilar region.



EMBRYONIC BRAIN.

[In this engraving we observe an embryonic condition of the human brain, not yet sufficiently advanced to have convolutions or full occipital lobes, as in animals below the class of mammalia. The cerebellum (C.) stands uncovered beyond the posterior margin of the cerebrum. (R. H.) the right hemisphere, and L. H. the left hemisphere, are pulled apart, so that the observer looks down between the hemispheres and sees the corpus callosum, C., and below it the

optic thalami T. T., at the base of the brain, behind which R. refers to the quadrigeminal bodies lying between T. T., and the cerebellum C.]

The frontal development is thus of a lower grade than the occiput, and the development of the upper occiput indicates that the animal is elevated to a higher grade than the frontal and basilar regions could produce.

Such are the teachings of comparative anatomy—such are the inferences from the relative development of man and animals—how different from the common views of craniologists!

Is it then true in the comparison of man as in the survey of the animal kingdom, that those who excel in basilar and frontal development are of an inferior rank to those in whom the upper occiput is large? Certainly the same principle which determines gradations in the animal kingdom must be applicable to comparisons among mankind.

The principal effect of the prominence of the upper occiput would be to increase the general firmness, energy and decision of character, and to

produce a proud, high toned, ambitious spirit, elevated in aim, eager in action, conscious of superiority, and determined to prove it by a decisive career. The organs of Firmness, Energy, Restraint, Ambition, Pride, Selfishness, and Love of Power, give not only to the moral character, but to the physical temperament a high degree of power and activity. Hence we find that in proportion as the upper occiput is developed, the whole character rises to a higher grade—the intellect is more powerful and better calculated to grapple with subjects of more importance. The moral sentiments are more energetic, and better calculated to act in the sphere of heroism and authority. In short, the upper occipital development, by its influence upon the natural temperament, ennobles the man, and fits him for a higher sphere, in which his organs act on a larger scale, and produce greater results. Thus, men of the superior occipital development, have in all past times been the leaders of society, commanding armies, guiding nations, and standing at the head of their respective professions, even, although men of greater intellectual development, and possibly of greater force of momentary impulse, might have been their competitors.

The sense of greatness makes man great! for nature does not lie in her inspirations. A feeling of abject meanness, inducing the individual to cower before his equals, is not a mere delusion: it is the result of a real weakness or meanness in the character. And, in like manner, the sense of greatness is not a false inspiration, for it springs from faculties which qualify us for noble deeds, and vindicate the sentiment which they give us. As the consciousness of physical strength and power to crush our adversary in contest, is based upon real nervous and muscular energy, so is consciousness of moral greatness, leading us to undertake noble deeds, based upon genuine moral strength. Even if this conviction be produced merely by an intellectual impression or persuasion, it tends to work out its own fulfilment, by inspiring us to corresponding action, and supporting us under difficulties. But if the sense of greatness be the product of the healthful action of our own organs, it springs from those organic forces, which tend to realize their own hopes, or wear out the bodily frame in the effort.

In speaking thus, I do not overlook the fact that we have in society many egotistic specimens of dullness, mediocrity and purient vanity—individuals whose greatness is much more remarkable in their own estimation, than in the opinion of any one else. Their egotism is obtrusive, seeking display, annoying or even disgusting to others, and not sustained by true dignity and power.

This uneasy and undignified egotistic feeling, is the product of the lower occipital organs—of the region of arrogance and selfishness. It is the selfishness or egotism of such displays, which renders them offensive and disgusting. They are especially offensive because the individual

arrogantly and absurdly elevates himself above his equals or even superiors. He is coarsely or stupidly unconscious of the high merits and talents of those with whom he claims equality. His deficiency in the organs of Reverence, Modesty and Admiration, as well as the benevolent and social sentiments, prompts him continually to claim more than his due—to deny the merits of others and elevate himself by lowering them. Yet still with this false pride, he has not the true sustaining sentiment—he is not at ease—he is anxious to have his claims conceded—boasts and blusters pompously, and is jealous and irritable, unless he receives flattery, which shrewd and designing persons are ready to give him. Such a character has but little of the calm, self-possessed dignity of the upper occipital region, which is rather pleasing in its manifestations, and which always commands respect.

The difference between the upper occipital dignity and the lower occipital egotism is, that the one honorably elevates its possessor, and the other depreciates his neighbor. Hence egotistic men are always more or less unjust in reference to the claims of others.

That the power of accomplishing greatness belongs to those upper occipital organs, which inspire us with a magnanimous sense of superiority, is very evident to every one thoroughly familiar with the functions of the upper region of the brain. In this upper occipital region we find—in addition to Pride, Ambition, and Self-Confidence—Firmness, which yields to no obstacles—Perseverance, which never surrenders or abandons its aim—Energy and Industry, which allow us no rest, or rather which renders relaxation burdensome—Health, and Hardihood, which enable us to endure every species of exposure, fatigue and hardship—and Self-Control, which enables us to resist every internal as well as external temptation.

Without looking further into the character of the upper occiput, it is obvious that such a group of organs contains in itself the elements of success, and must necessarily render the individual eminent, unless associated with serious organic deficiencies. But important organic deficiencies are not to be anticipated in connection with the upper occipital organs. The intense and long sustained activity which they produce, necessarily gives rise to a superior temperament, and also to a superior development; and such an organization, inherited as it generally is from a vigorous ancestry, is necessarily accompanied by superior capacities, either general or special.

It may be that the superior temperament which I have thus described, has been operating under adverse circumstances, and struggling with difficulties which have marred its symmetry; as, for example, in a fierce, and warlike period, the humane and tender sentiments may have been crushed by the fierceness of society, and the whole power of the character thrown in a warlike direction. But the temperament which I have described, is less liable to be perverted and distorted, by social causes,

than any other. It is a temperament accustomed to command, and to resist the force of circumstances.

The distortions which are most likely to occur in such a temperament, are those which relate to the sensitive and visceral apparatus. The organs of Digestion, and of sensual pleasure generally, are but little cultivated in this temperament, and often become seriously impaired in their functions, by the concentration of cerebral force in mental and moral action. Men of stern and stoical character, who, in their intense mental excitement, almost forget to eat, cannot be expected to preserve the vigorous digestion of the gourmand. On the contrary, in the group of illustrious men, whose greatness was maintained by the intensity of their organization, we shall often find great inactivity of the stomach and liver; a condition rather of torpor than of disease, yet resulting in chronic disorder, because no organic function can be long neglected or suspended with impunity.

The effect of this lofty intensity of character is often injurious to the vital forces, when circumstances compel the individual to mental rather than to physical action. Especially do we find this the case with students, authors, artists, and all engaged in sedentary pursuits, in whom, for want of physical action, the bodily forces are rapidly consumed, in the evolution of mental and moral power. Such are those in whom we find, to use the language of the poet:

"A fiery soul, which working out its way,
Fretted the puny body to decay,
And o'er informed its tenement of clay."

Yet, men of the upper occipital development are not naturally inclined to this limited and exhausting sphere of action. Their intense will impels them to physical action, to accomplish their own purposes and overcome obstacles; and thus they attain physical force and symmetry, which are the necessary elements of general greatness.

In analyzing the character produced by the upper occipital organs, we discover that it presents a marked and peculiar temperament, to which no name has heretofore been given. It is the temperament of command, the temperament of power, the temperament of success. In the ancient classification of temperaments, upon which the moderns have made but little improvement, characteristics very similar to these were assigned to what was rather ludicrously called the *bilious* temperament—a name which was given to temperaments of great force, hardihood and intensity. The absurdity of this title consisted in the fact that the temperament in question was in no way connected with the presence of bile, or the activity of the liver; but, on the contrary, was found in individuals in whom the liver was often small and inactive, the heart and lungs having a great predominance over the abdominal viscera.

In selecting a name for this temperament, springing from the upper

occipital organs, it may be well to refer to the facts of comparative anatomy; and, as we observe that it is the upper occipital development in which man so greatly surpasses animals, and from which he derives that lordly sense of superiority which renders him the master of the animal creation, it may not be inappropriate to designate this temperament as peculiarly the *human temperament*—the temperament of humanity—the temperament which lifts man above animals, and elevates the man possessing it above his fellow beings, by the superior greatness of his manhood.

Whenever this region of the brain becomes powerfully excited, even by accidental circumstances, the individual rises at once above his fellows, and becomes their natural commander. Truly and symmetrically great men, either inherit a natural predominance of this region, or acquire it by the force of cultivation, or the stimulus of circumstances. Many an individual who might have passed his life in a comparatively quiet and humble career, has been developed into more or less greatness of character, by exciting circumstances and responsibilities, which have given intensity of action to his higher organs. In times of military commotion and political revolution, greatness of character is frequently fostered by the necessity of rousing and commanding large bodies of men. No doubt in Kossuth and Mazzini, at the present time, as well as among the crowned heads, marshals and generals of the despotic armies, much greatness of character has been developed by the exciting events of the last ten years. This, I am sure, is the case with Kossuth, for his head scarcely indicates the greatness of character, and intensity of power, which he has attained. When I was in his company during his late visit to the United States, I was much interested to know the cerebral organization of one in whom so much passionate intensity and moral power had been developed. I found in him the lower occipital region marked by great breadth, but no great depth, and but moderate projection. In the upper occipital region, the development was somewhat better; but the remarkable fact which I noticed, was the extreme intensity of the action of the brain. So great was this, that, after placing my hand upon the upper occipital region of his head, I continued to feel for several hours, a tense, tingling sensation, over the corresponding region of the brain in myself,—a sensation indicative of an almost abnormal intensity of action—a condition which I had never before experienced in myself, and far beyond any sympathetic impression I had ever received from the most active brain of others.

In the trials and terrible struggles of his life we find the source of this organic intensity, and in that intensity we find the secret of his wonderful eloquence and moral power.

(To be continued.)

CLAIRVOYANCE.

There are still so many individuals who have indefinite opinions as to the reality of clairvoyance, and so many others who are still disposed to disbelieve its existence, that the following narrative from the Cleveland "Forest City," published more than a year since, is a valuable illustration of this power:

"We have always been more inclined to skepticism than credulity in believing in special providences or spiritual communications, and usually refer the "manifestations" to collusion, natural causes, sleight of hand or magnetic sympathy, as the nature of the case may warrant; but our belief is sometimes put to a hard test. Seeing is believing, says an old maxim. And what we are about to relate passed under the immediate inspection of our senses.

A citizen of Ohio City—Mr. Jackson—has a little daughter, Phebe, that possesses the wonderful faculty of voluntary clairvoyance. She is but seven years old—artless, innocent, and childlike. Her temperament is a fine, nervous, sanguine—the former predominating. The little thing ascribes her singular powers of double vision to the agency of spirits. She is a medium and has converse, as she affirms, with the spirits of the departed at will.

The first exhibition of her faculty which we witnessed was at the book store of Smith, Knight & Co., about a fortnight since. We became interested, and invited her father to visit our office with the little clairvoyant. A number of experiments of an interesting kind were performed, but not having sufficient leisure to give the subject a close investigation, we desired another and private interview at our residence. It took place yesterday morning according to request. The first point we minutely examined, was the bandage—to feel assured that there was no trick or collusion, and that her physical vision was completely obstructed. A wad of cotton was first laid upon her closed eyes, next her own gloves were rolled up and placed on the cotton, and lastly a silk handkerchief folded into a bandage was applied over them, and fastened tightly around her head. It was no more possible for mortal to see through the impediments before her eyes than through a stone wall.

The second inquiry was directed to the mode of receiving the "influence," and its effect on her natural state. The moment the bandage was applied she was able to discriminate objects.

No passes or manipulations were performed. The power of seeing was instantaneous. Neither did she appear in a magnetic or biologic condition. She was just as conscious after the bandage was applied as before. She acted precisely as she would with it off. She heard and understood every word spoken in the room, and conversed, asked or an

answered questions just as freely during the experiments as afterwards. She seemed susceptible of all the feelings, motives and passions in the clairvoyant that she exhibited in the normal condition. When her interest in the demonstrations seemed to flag, and she exhibited signs of weariness, a promise of a reward or the gift of a small coin immediately stimulated her to a fresh effort, and her face would brighten up immediately. We thirdly experimented on the extent of the faculty. She described colors as accurately as she did figure, and both with the utmost precision. We held up in one hand a variety of objects, such as pieces of coins, a thimble, a comb, a number of pins and needles, some pointed, others heads exposed, and then requested her to describe what was in our hand, which she did minutely and accurately. Sometimes we would place the object on the table near her, then at a distance, or hold it up as high as her head, but the position seemed to make but little difference—provided the objects were not beyond a certain angle on one or another side of her face. We placed half a dozen pieces of money, such as halves, quarters, coppers, or gold pieces on a card—holding them the while under the table, and then slipped a three cent piece under one. The card was next placed on the table, and she immediately designated the location of the hidden coin. This was repeated so often as to preclude the possibility of guessing. Bank notes of various denominations were minutely described. Several daguerreotypes were examined; ours she immediately recognized; the peculiarities of the others she pointed out. A book was placed before her, wrong end up; she gave the number of each page and read sentences, spelled out words, described the pictures, and named the color of the binding—in short, whatever she could do with her natural she did with her supernatural sight.

Imagining that the presence of her father might have some influence on her powers, we removed him to a distance, where he could not see what was doing, but it made no difference with little Phebe. The bandage was removed and replaced several times. The instant the natural vision was obstructed she was able to describe objects. No time intervened for putting her into a clairvoyant state by the usual method. The bandage formed no more an obstacle to her perfect sight than an opera glass would to one of our readers.

She has only possessed these extraordinary powers of super-sight two months. She states that she received a promise one evening from the spirit of her brother, that he would magnetize her the next day and bestow on her the gift of super-vision, which accordingly occurred. We learn from a gentleman that was present, that she reads and describes in the dark as well as in the day-light. Her father related a number of interesting experiments with her in a dark closet, which our space forbids to relate.

We shall attempt no solution of the phenomena, but merely relate

what we saw. Those who reject the spiritual theory can draw their own conclusions and form their own hypotheses. We *do* know that Phebe Jackson can see clearly with her eyes blindfolded, with no mortal to magnetize her; that she exhibits as much volition and consciousness when blind-folded as when not: and that she affirms to be under spirit influence; that she is a little artless child, incapable of successful fraud or collusion, and exhibits during the experiments the genuine actions and conduct of a sincere child of her years and opportunities. We subjected her to a long and searching ordeal—many of the tests being entirely new and unexpected.

The nature of the human mind is but dimly understood; its powers are only in process of development. A new philosophy is destined to supersede the established dogmas of the mental organization, and the relations of man to time and eternity, which for past centuries have prevailed in the civilized world."

SPIRIT WRITING.

The following interesting narrative copied from a western paper, appears to embody a fact worthy of preservation:

"**Messrs. Editors:**—Having been called a "fool," "deluded," "a candidate for the Lunatic Asylum," repeatedly within the last year, for believing the phenomena which now exist in almost all parts of the world, to be spiritual, by those who have never given the subject a moment's investigation, I take the liberty of sending you for publication the following fact, showing conclusively, knowledge which *was not known* to the parties to whom it was given, and could not have come from his "Satanic Majesty," "Electricity," "Odic Force," "a new principle in nature," or "an unconscious action of the brain," and only from the source from which it purported to have come, and illustrates practically, "what benefit Spiritual Manifestations are in a worldly point of view."

Some weeks since the wife of one of our citizens (Henry H. Mitchell) became exercised by an influence purporting to be Spiritual Manifestations. and shortly after her hand and arm were used to write communications, purporting to come from departed spirits who had once inhabited this earth. and she has since become developed as a writing medium. When these communications are given, the hand is moved and controlled by an intelligence which is independent of the person under the influence.

One evening, about four weeks since, her hand was used and the name "William Mitchell," was written, who was the father of Mr. M.,—was a

soldier in the war of 1812, and died soon after the war. Mr. M. thinks in 1817—*thirty-seven years ago!* This being the first time that an intelligence purporting to be his father had communicated with him, the inquiry was made, "If he had anything of importance to communicate?" The answer immediately was, "Yes. I know that you would like some information about my land!" This reply was unexpected to Mr. M., as he was not thinking at the time upon the subject, and says that at this time his thoughts were upon a brother, who was a sea-faring man, and whom he had not heard of for twenty years.

The intelligence wrote out that he was entitled to a quarter section of land for services rendered in the war of 1812, *and that the land had been located, in what was now called Pike county, in the State of Illinois;* and that he died while on his way to Washington—directing his son "to write on to Washington, as the patent had never been issued from the office there, and that the land was now valuable and justly belonged to his heirs." Mr. Mitchell showed his communication to some Spiritualists here, who advised him to write on to Washington, as it would prove a practical and severe test of the authenticity of the identity of the intelligence. He accordingly wrote to Hon. James Meacham, one of our members of Congress, requesting him to make an examination of the records. It is but just to say that Mr. M. had very little confidence in this matter, as he had no knowledge that his father was entitled to land at the time that he died.

On the 21st inst. he received from Mr. Meacham his papers, and a copy of the record with the official seal of Hon. John Wilson, Land Commissioner, showing that his father was entitled to a quarter section of land, located and recorded, Oct. 16, 1817—36 years ago. The following is an extract of the record:

"William Mitchell having deposited in the General Land Office, a warrant in his favor, numbered 5695, there is granted unto the said William Mitchell, late a private in Stockton's Company, in the Sixth Regiment Infantry, a certain tract of land containing one hundred and sixty acres, being the north-west quarter of section twelve, of township five, south in range, three west in the tract appropriated for military bounties in the Territory of Illinois." Said document, of which the above is an extract, was signed by James Munroe, President of the United States, and dated October 8th, 1817.

The Commissioner in the Land Office says the land is located in Pike Co., Illinois, precisely as the Spirit had said when the communication was first written. Mr. M. had no knowledge that his father was entitled to land, or that it had been located, as he died (he thinks in 1816,) soon after the war, and at that time none were entitled to land only those who had enlisted for five years or during the war. He does not now know this fact, except on the assurance of his father in the spirit world and the record from the Land Office at Washington. Mr. Mitchell has long been desirous of knowing this fact, but had no knowledge of the matter until he received

this intelligence purporting to come from his father. Mr. M. is now 42 years of age, and has no recollection of his father, he having died when young.

I give you this fact among thousands of others that are daily being received all over the country, most of which are more remarkable and convincing.

Now, does this fact show an intelligence independent of the medium, or those present, and would it not be better for those who treat the subject with ridicule, or as a "moral epidemic," a "device of the devil to lure souls to destruction," etc., etc., to give the matter a fair and candid investigation.

I would say in conclusion, that there are now in the United States alone, something over a million of believers, several thousand mediums—(the worst abused class in the world) that by this influence the blind are made to see—the deaf to hear, the sick and afflicted restored to health, and the skeptic convinced of the immortality of the soul. That among its disciples are a large number of clergymen of all denominations, members of Congress, distinguished Jurists and professional men, and that its steady and onward progress is unparalleled in the world's history. S. B. N.

Burlington, Feb. 25, 1854.

WORDS OF SYMPATHY—SIGNS OF PROGRESS.

So many expressions of cordial sympathy and concurrence in the new Anthropology are received, that it may be well to place some of them on record, for the mutual encouragement of those who are interested in the progress of the race and the increase of true wisdom. Such individuals are so often isolated in society, and seeking in vain for intellectual sympathy, that congenial sentiments from a distance become truly refreshing. Let us first quote the language of Prof. Z., an accomplished scholar and active friend of all liberal educational movements:

"I must thank you also in behalf of science, for so valuable a gift to its repositories. I have long entertained the opinion that Phrenology had need to be reconstructed. Its psychology and physiology were very meagre and unsatisfactory. It was not to be expected that a science so profound in its reach, and so varied in detail, should be discovered and perfected by two contemporaneous men. Yet since the time of Gall and Spurzheim, we have had no important additions made to Phrenology, until the commencement of your labors. I am surprized that men who have gone far enough to see the force and general bearing of phrenologic science, do not see at once the great value and demonstrable character

of your discoveries. In fact there has been little or no science hitherto, but an interesting collection of empirical facts, some of them of doubtful character, but promising much for the future. It seems to me but just to say that you have reconstructed the whole subject, putting it in the shape of a science, with the power of principles to enlighten and organize the facts. I shall be much interested to pursue the study of man's psychology and physiology by the method you have discovered and recommended. *

* * * I hope to see it [the science of Anthropology] some day, one of the regular studies of every well appointed institution."

S. J. H., of Ohio, says, " * * * There are a great many other subjects occupying my mind, for the solution of which I look to a more extensive knowledge of man and his relations, and which are in fact a part of Anthropology. I consider Anthropology to be the essence of all knowledge: a key to all the sciences of politics, theology, æsthetics, and in fine all knowledge of a general nature. I have read all the popular works relating to man, that I thought worth examining, but they are not satisfactory—not sufficiently comprehensive and philosophical, and treat more of the superficialities, than of internal nature and the fundamental principles of nature. * * I anticipate a rich treat in reading the Journal."

A practical phrenologist of fine reputation and ability, esteemed one among the best in the United States, and an enthusiastic devotee to truth and human progress, becoming interested in the perusal of the Journal of Man, wrote nearly two years since as follows:

"I feel myself amply compensated for all I may do, * * * * by what I have already received from the Journal. It meets my wants exactly—it throws more light upon Human Nature (my favorite study,) than all other writings combined. I am glad that at this period I have been led to commence this study anew. Just as fast as I can *verify* the new doctrines, I shall advocate them in my lectures. My observations of the development of the cranium, in addition to 'the natural language' of the faculties, do now convince me of the correctness of some of your new conclusions. At present I place great reliance upon Cranioscopy, aided by your Physiognomy, and the Pathognomic system."

His subsequent progress in the study and adoption of the new system, has been quite gratifying, and will be made known hereafter.

A few pointed expressions in the letters of subscribers show how they appreciate the Journal, and indicate how many there are who have been looking and longing for that kind of knowledge which its pages have contained.

Dr. R. R. writes, "I prize the Journal above all other periodical productions." H. H., a Virginia farmer, writes, "It is in the advance of anything in the periodical way belonging to the old Earth now passing away, or old philosophy, which is rapidly giving way to the new now descending to the men of the new Earth." N. M., of Illinois, says, "Your Journal

of intellectual light is a new rising sun to a hitherto benighted world." Dr. T. R. D., of Ohio, says, "I appreciate your Journal above all others, for its progressive spirit." Dr. E. O. M., writes, "I hold it as the greatest scientific production of the age." R. A., of Indiana, writes, "In the language of the popular melody, I exclaimed, 'All the world is dark and dreary' till your Journal drew the curtain of inherited prejudice aside, and let the bright light of truth illumine my pathway." C. W., of New York, writes, "The book is a great wonderment to me intuitively and philosophically." Dr. H., of Louisiana, writes, "Your paper was the first to take a stand on the *broad* platform of human development and progress. It is truly the Journal of Man. * * God grant that your powerful pen and mind may be fully engaged in carrying out the principles of reform which your paper long since proposed. The day has arrived when you can speak out and be fully sustained."

THE PRESENT WAR.

Looking the other day at some beautiful French lithographs of the military heroes who figure in the present gunpowder storm, I was forcibly struck with the apparent superiority of Omer Pacha. The style of his head, somewhat resembles in its strong points, that of Andrew Jackson—possessing the same indications of inexhaustible activity and commanding energy. The features are well marked; the face narrow, the forehead rather high and broad in the superior region, indicating a superior mind, equally capable of planning a campaign, or personally carrying out the details, and enduring the hardships and fatigues of an unequal struggle. Few military commanders would, probably, be able to compete with his restless and versatile energy.

The head of Schamyl, also displays characteristics of intellectual and moral strength, though too much concealed in the engraving to furnish an adequate conception of its powers.

The head of the Emperor Nicholas, is large and rather well balanced, indicating much power, but inferior to Omer Pacha in the qualities of the temperament. The coronal region has a medium degree of elevation. The organs of Modesty, Reverence, Sublimity and Cautionness, are evidently large; which account for the general decorum and dignity of his deportment. And the regions of Acquisitiveness, Selfishness, Irritability and Destructiveness, appear to be strongly marked; indicating a cool, cautious, grasping disposition, and a temper which would be formidable to opponents. The stubborn violence with which he pursues his grasping schemes, and the dignified courtesy which he displays to those whom he wishes to please, are plainly indicated in his head.

In the young Turkish sovereign, Abdul Medjid, the countenance presents no great indications of strength, though the intelligence appears to be above the average. The general character of the countenance reminds me of such as I have frequently seen in walks about the city.

St. Arnaud, the late French Marshal, has a head and face perfectly in keeping with his well known reputation; indicating intellectual ability, with but moderate moral endowments, with an expression in the countenance of cunning, restlessness, desperation, and reckless adventure; a countenance admirably fitting a gambler, or the leader of a military faction in times of civil war.

Napier, the commander of the late expedition to the Baltic, has a large, full, English face, indicating considerable animal force, with a respectable moral and intellectual endowment, and a rather well balanced organization.

What are the tendencies and effects of the gigantic and bloody convulsions in which, under the guidance of such men, Europe has been engaged? War is undoubtedly a terrible destroyer of human life and comfort, and of all the virtues and pleasures that adorn a period of peace. It leaves behind it a crushing spirit of aristocracy which scorns all useful labor, and tramples the producing classes in the dust. It leaves, too, a system of social rivalry, and competitive antagonism in business, and jealousy in all the relations of life, which constitute the true infernalism of civilization.

Europe will be impoverished for the remainder of the present century; the people will be loaded with debt; civilization will be retarded; society demoralized; industry crippled, and all that renders life a stern trial to the unfortunate, will be increased and intensified.

But on the other hand, war is not altogether infernal. There is a curious alliance between the infernal and celestial elements of the human constitution, which forbids our becoming entirely depraved, and brings forth glory and beauty from the wrecks of nations, and the agonising sufferings of individuals.

According to the hydraulic laws of the brain, as explained in the Lectures on Anthropology, the highest excitement of our basilar organs is commonly accompanied by a vigorous action of many of our nobler faculties. The desperation of war is often accompanied not only by heroic fortitude and firmness, but by religious zeal, devoted friendship, indefatigable energy, heroic self-sacrifice, and magnanimity of character. The soldier on the battle field is animated by the enthusiasm of the social sentiments, by reverence for his commander and his cause, and by an enthusiastic feeling of sublimity, which elevates him above all personal considerations in the hour of struggle. Feeling that he is compelled to play his part in the dreadful drama before him, with the imminent pros-

pect of death and physical torture, he submits bravely to his fate, relinquishing all petty, personal considerations—all selfish regard for life, and willingly sacrifices himself to save his comrades and his friends.

Thus war develops some of the noblest and most magnanimous attributes of humanity, with a strength of character which needs only to be judiciously regulated to become a powerful means of human progress. The enthusiastic energy and exaltation of a soldier in battle, are not, it is true, very sympathetic or benevolent, but involve a powerful excitement of the region of Sublimity, and of many of the organs of the occipito-coronal region.

These sensations are well described in the following extract from a letter of a cavalry officer, describing a charge of the British cavalry in the battle of Inkermann:

“A CHARGE.—Oh, such a charge! Never think of the gallop and trot which you have often witnessed in the Phoenix Park, when you desire to form a notion of a genuine blood-hot, all-mad charge, such as that I have come out of—with a few lance prods, minus some gold lace, a helmet chain, and Brown Bill’s (the charger) right ear. From the moment we dashed at the enemy, whose position, and so forth, you doubtless know as much about as I can tell you; I know nothing but that I was impelled by some irresistible force onward, and by some invisible and imperceptible influence to crush every obstacle which stumbled before my good sword and brave old charger. I never in my life experienced such a sublime sensation as in the moment of the charge. Some fellows talk of it being ‘demoniac.’ I know this, that it was such as made me a match for any two ordinary men, and gave me such an amount of glorious indifference as to life, as I thought it impossible to be master of. It would do your Celtic heart good to hear the most magnificent cheer with which we dashed into what P — W — calls the ‘gullyscrimage.’ Forward—dash—bang—clank, and there we were in the midst of such smoke, cheer, and clatter, as never before stunned a mortal’s ear. It was glorious! Down, one by one, aye, two by two, fell the thick-skulled and over-numerous Cossacks, and other lads of the tribe of old Nick. Down, too, alas, fell many a hero with a warm Celtic heart, and more than one fell screaming aloud for victory. I could not pause. It was all push, wheel, phrensy, strike, and down, down, down they went. Twice I was unhorsed, and more than once I had to grip my sword tighter, the blood of foes streaming down over the hilt, and running up my very sleeve.

“WEARIED WITH SLAUGHTER.—I cannot depict my feelings when we returned. I sat down completely exhausted, and unable to eat, though deadly hungry. All my uniform, my hands, my very face was bespattered with blood. It was that of the enemy! Grand idea! But my feelings—they were full of that exultation which it is impossible to describe. At least twelve Russians were sent wholly out of the ‘way of the war’ by my good steel alone, and at least as many more put on the passage to

that peaceful exit by the same excellent weapon. So also can others say. What a thing to reflect on! I have almost grown a soldier philosopher, and most probably will one of these days, if the bullets which are flying about so abundantly give me time to brush up."

Yet as an offset to these emotions of heroism we may observe the plundering scoundrelism of camp followers, the atrocious cruelties practised on the wounded—the villainies practised on the people of invaded territories and stormed cities, and the beastly ferocity of many private soldiers whose sentiments never rise to the level of heroism and sublimity. A freshly disbanded army is always a turbulent, vicious and dangerous population.

PHILOSOPHY OF LIFE.—The doctrines inculcated in the leading article of this number, are admirably enforced in the following paragraph, which I find afloat without any marks of its authorship:

"**SUCCESS.**—Of all silly things, nothing is more silly than, by elaborate proofs, to show to ourselves that we ought on such and such occasions to have been successful, when it so happens that we have not been so. Whenever we fail, we are paying both God and ourselves a suitable compliment, by admitting frankly and at once that we deserve to fail. This is philosophy, and it is likewise religion. We have failed; well, then the wisdom is to take care that we do not fail again. To fail, and fail, and fail again and again, is not to prove that we do not deserve success, or that we shall ever obtain it. How often we fail matters not. We have not failed as long as our spirit quails not, but only grows stronger in the conflict. Our enthusiasm, if it continue undaunted by obstacles, unsubdued by defeats, is itself success, and the most glorious of all success. The blows we receive, however hard, if we receive them as all true enthusiasts receive them, are only preparing us for future triumphs, for they only more closely incorporate the idea which dominates our whole being with the affections of our whole being; they create within an intense and more restless enthusiasm; they make more radiant on our brow the high title of prophet, so that the entire world may see it and bow to its import."

ALARMING DISCOVERY.—Mr. Fontayne of this city, has daguerreotyped bank notes on paper, with an accuracy that defies detection. I have just examined them and believe that nothing but a chemical or psychometric test will detect the difference. They have imposed upon bank officers and bank note engravers. Whether psychometry will be adequate to their detection I shall endeavor to ascertain.

THIS NUMBER

As a specimen of the Journal, will be sent to all the subscribers of the last volume. It is hoped they will not only indicate their good wishes by prompt remittance of the subscription price, but will bear in mind that so cheap a publication should circulate widely and will send clubs instead of single subscriptions.

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The Spring Session of the Eclectic Medical Institute will commence on the

12th day of February, 1855,

And continue fourteen weeks. The fees required for attendance upon all the Lectures are \$25.00: viz., Matriculation, \$15; Building Fund, \$5, and Clinical Ticket, \$5. The clinical instruction is given by the Professors of Practice and Surgery in the amphitheatre of Newton's Clinical Institute.

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The Text Books recommended are as follows:

PRACTICE—Newton & Powell's Eclectic Practice
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PATHOLOGY—Williams.

ANATOMY—Harrison, Horner, or Wilson.

SURGERY—Eclectic Surgery.

OBSTETRICS—Meigs, Kamabotham, Churchill.

PHYSIOLOGY—Carpenter, Kirkes & Paget, or Dunglison.

MATERIA MEDICA—American Eclectic Dispensatory.

BOTANY—Bickley's Botany, Griffith's Medical Botany.

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Cincinnati, January, 1855.

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VOLUME 5, NO. 2.—FEBRUARY 15, 1855.

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CINCINNATI:

Dr. J. R. Buchanan, Editor & Proprietor;
OFFICE....NO. 7, HART'S BUILDING,
CORNER OF FOURTH AND HAMMOND STREETS, EAST OF MAIN.

LONGLEY BROTHERS, 168½ VINE ST., CINCINNATI.
PARTRIDGE & BRITTAN, NEW YORK,
PUBLISHERS.

POPULAR PHRENOLOGY.

The editor of the American Sentinel, (Jackson, Louisiana,) in commenting upon the style in which Phrenology is presented to the public by some of its supporters, expresses himself as follows:

"How is it possible that men by mere touch, and that externally besides, can know, (as they claim) by certain minute and almost endless Oraniological developments, how such a wonderful multiplicity of organs acting and counteracting each upon the other some disciplined and others unimproved, and under so many ever-varying circumstances of life, are united and blended into human character? The calculation is too delicate and intricate for philosophic sagacity.

We disclaim any pretension to great wisdom of ourself, yet the world has rubbed us about so frequently that experience has thumped enough of common sense into our "encephalic" repository not to be *Barnumized* by every retailer of unsound and irreligious figments. We confess our moral sensibilities shocked—and we are by no means alone—to hear in a grave lecture on Science, that the *Bilious Temperament* received its *Religion from the Priest*—that the *Sanguine Temperament*, e. g. the *Anglo-Saxons*, received their *Religion from the Lawyers*.

Again, what necessity is there on the same occasion for stating that the man of sanguine temperament is a speculator—is ever changing from one thing to another, until failing at all, he will at last come to the *pulpit*? Again, this or that temperament can not succeed at Law; nor Medicine, nor forsooth, "*Mechanics*," but will make a preacher!

The difficulties here suggested in the way of practical cranioscopy are truly stated. In the back volumes of the Journal of Man, they have been fully elucidated. In many cases these difficulties do not prevent a correct judgment being formed, yet in others they do render mere cranioscopy, an imperfect test of character; rendering it necessary to call in the assistance of Physiognomy, and the psychometric diagnosis.

As to the crudities in reference to temperaments the editor must perceive that it would be as ungenerous to hold Phrenology responsible for the notions of lecturers generally, as to hold medical science responsible for the opinions of all practitioners, including quacks.

Phrenology, as it has been established in Europe and America, is the product of the original researches and discoveries of Gall and Spurzheim, and it is doing great injustice to them, to select as representatives of *their science*, writers and lecturers who have but a limited knowledge of the anatomy of the brain, and whose names are entirely unknown among the truly scientific. To speak of any other writers than Gall and Spurzheim as the *Magnus Apollo* of Phrenology is a very considerable violation of historic justice.

'MENDING THE WORLD.'

The philosophy of the article in our last number seems to be highly appreciated. More than one writes that the first article repays the value of their year's subscription. Some have worn out their Journal in lending the Nos. around to administer tonic doses of philosophy to their friends. The truth freely uttered always finds some response in the human mind.

ECLECTIC MEDICAL INSTITUTE.

The Spring Session of the College opened on Monday the 12th, ult., with fifty or sixty students in attendance. For particulars, see last number of the Journal. No practical difficulty has resulted from the equal admission of females as students. The last winter's class contained, among 197 matriculants, sixteen females; and among the 47 graduates there were two ladies.

Mrs. THOMAS.—This lady has just concluded a series of lectures in this city of decidedly remarkable character. Mrs. Thomas is a plain farmer's wife; living on a small place in Vinton county, Ohio, whose opportunities of education have been very limited. She was impelled by spiritual influences to go forth and lecture for nearly a twelvemonth on Spiritual Philosophy; and this impulse she has obeyed, concluding her course in Cincinnati.

She had been lecturing several weeks in the city before I learned the superior character of her discourses, and was attracted to hear them. To my surprise and gratification I found that her lectures, (in which she speaks merely as a medium,) were of a high philosophical character, such as would have done no discredit to Plato, Kant, Locke or the deepest philosophers of modern times. Indeed the greater part of her discourses was of so profound and finished a character, that if they had been written by Pythagoras, Solon, Socrates or Plato, and transmitted to modern times, in the literary dignity of the Greek language, they would have been admired and revered as some of the noblest productions of ancient wisdom.

If these discourses were not the emanations of communicating spirits through Mrs. Thomas, but were merely the workings of her own mind—then is she indeed one of the most remarkable women of the age. If she can be induced to go forth again as a lecturer, she will richly repay the attention she may receive; not by brilliance or eloquence, but by an outpouring of pure thought, which cannot fail to enlighten and elevate those who listen.

BUCHANAN'S

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No 2.

THE PHILOSOPHY OF INFLUX.

Whether man is capable in this life of holding communion with higher spiritual spheres, and bringing down an influx of spiritual knowledge or power, to ennoble his daily existence, is an important practical question. The answer to such a question was not furnished by Gallian phrenology, which had not advanced sufficiently far to take cognizance of the immaterial nature of man—and which, as popularly taught, assigned all mysterious spiritual phenomena to the jurisdiction of the organ of Marvelousness,—or, in other words, recognized them solely as subjective phenomena, indebted for their existence to an easy and irrational credulity. But there are deeper truths in nature than were recognized by the Gallian phrenology, and these mysterious truths, by their connection with our cerebral and physiological organs, become disrobed of their mystery.

Influx, or inspiration, is an important fact of our daily existence, and an important portion of moral science: and however mysterious it may have been made by the superstitious, it is not more mysterious in a scientific view, than any other ultimate facts in our constitution. To illustrate as simply as possible, let us sit for a few moments with a paper of medicine contained between the hands, and carefully watch the impression which it makes upon the hands, and from them diffuses through the whole organization. If our attention is closely fixed upon this operation, our sensibility increases, and the full influence of the medical substance may be imparted to our constitution. Even a letter held in this manner, may yield to our psychometric sense, an accurate conception of the writer's character; while, if carelessly held, with the attention directed to other subjects, no impression would be recognized. Thus it is obvious that,

whenever the appropriate faculty is called out, and the attention fixed upon any object, we are placed in the proper condition to receive all the peculiar influences which that object is capable of imparting to our minds. In other words, the mind of man tends to assume, with chameleon like facility, the hue of that with which the thoughts are in contact.

No one will question the truth of this principle in its familiar applications. No one will doubt that a mind habitually in contact with vice and crime will become morally deteriorated; or, that the same mind, habitually in contact with, and receiving instructions from the wise and the good, will become correspondingly elevated. But it is not merely in physical contact, or in the moral contact of human society, that the mind evinces its power to receive an influx of ennobling or destructive influences. The entire physical and moral universe is adapted to operate upon the mind of man, and elevate, depress, or change it, into the likeness of those scenes which it habitually seeks. If our thoughts are habitually directed to the examples of the wise and the good, we cannot fail to derive from them an important influence upon our whole course of life.

— If these principles be true, those faculties have an especially ennobling influence upon human nature which habitually direct our thoughts to the noblest examples of all that is great and good. The faculty of Reverence especially, has this influence. In its lower forms, belonging to that portion of the organ situated in the temples, adjacent to Fear, it reverences with abject servility, the physical power which belongs to wealth, office, and military command. Those who are governed by this inferior sentiment, are apt to be sycophantic followers and servile copyists of those who possess the power and wealth of society.

The nobler forms of the reverential emotion, belonging to the upper portion of the organ of Reverence, inspire us with an honorable regard for that which is truly great and noble, and for moral and intellectual superiority. Under the influence of this faculty, we have intense delight in contemplating a superior character; and, the mind being habitually attracted toward such characters, derives from their excellence an admirable moral influence. They become our habitual exemplars, and their good qualities, through sympathy and imitation, are transferred to our own bosoms.

But, when, instead of being guided by this noble faculty, the region of Arrogance and Vanity overrules, we are blind to the existence of any being higher than ourselves, and become unable to draw from the higher spheres of humanity any benignant influences for our own spirits.

If, then, there be in human society, a moral power and inspiration, by which our nobler nature can be expanded and strengthened, may we not reasonably suppose that, in the vast magnificence of the universe, there are still greater powers, which we may seek, and from which we may draw incalculable treasures of spiritual strength? If man himself be not the

author of the universe, nor the source of the wisdom which it displays, there must be other powers greater than man, to which we may turn with equal confidence for moral and spiritual inspiration of the highest character.

In the interior regions of the brain, lying along the median line, we have those higher and deeper powers which hold relation to the unknown and mysterious things of the universe. In the organ of Religion, which points to the Divine and spiritual spheres, which are above and beyond us, there is a singular power of elevating man, within the range of benignant and ennobling influences. Without referring to the Divine and spiritual beings, with which man may be brought in relation, we may perceive, even in the organization of his brain, the grand and inspiring influence of the religious sentiment, when acting in its legitimate channel. Religion lies between the intuitive powers in front, which grasp the present, the past, and the future, by their sudden and mysterious power, and the commanding moral powers, located farther back, in the region of Will and Greatness. What does this arrangement tell us, but the explicit truth that the holy central element of our nature, which has been called Religion, must in its highest action, be accompanied by an angelic, far-reaching power of intellect, and a serene grandeur of moral power, the power of dignified and commanding will, impressing other minds, and controlling our own bodies to the greatest performance of which they are capable? In other words, the truly religious man, is not only morally great, being upheld and sustained as if by an invincible power,—the power of an unconquerable will,—but is also Divinely guided to seek and receive the truth,—to know his pathway in life, to live wisely and successfully. If this be the truth, apparent in the constitution of the brain, that Religion inspires alike the will and the intuitive intellect, it will not be deemed strange that the exterior world should be constructed in accordance with similar principles, and should teach us similar truths. In other words, it is not unreasonable that, as all our faculties point to a certain sphere of the exterior world in which their destiny is fulfilled, so should the organ of Religion bring us into relation with Divine and spiritual things, from which may be derived a limitless influx of power, of good, and of truth.

If the higher forms of Reverence, in their terrestrial action, bring us into relation with the noblest embodiments of human excellence, and draw therefrom inspiring influences of goodness and of greatness is it not probable that the organ of Religion, looking to that which is beyond all humanity—to the infinite source of human perfections, and the infinite power of the Deity, should bring from its sublime object, an inspiration still higher, greater, and more powerful? And, on the other hand, if the very structure of the brain demonstrates this inspiring power in the organ of Religion, is it not probable that an organ exercising powers of so noble a character, sustains a correlation in the outer world, to the sublimest and greatest of all objects that may be conceived by man? It would violate

the symmetry of Anthropology, and uniformity of the relations of the human faculties to exterior objects, to deny that the noble and inspiring faculty of Religion points to that higher sphere or higher power, which is the source of all grand inspiration.

In thus following the manifest dictates of cerebral and mathematical science, we are impelled to the conclusion that, the Divine and infinite author of the universe has established in man a governing faculty, with its organ lying at the very summit of his person, by which he perpetually maintains his relation to the infinite Author of his being, and derives from him through that connection, a perpetual influx of spiritual life and truth, with moral power and goodness, and all that gives to man a God-like development.

Why, then, according to our science, should man engage in acts of prayer? Can he expect the omnipotent and omniscient Deity to change his plan and laws of creation at the request of an humble creature? The presumptuous arrogance of an essentially irreligious mind, may suggest this view, but true science, and true religion, which is never vain or arrogant, suggest a different view.

Prayer is the exercise of Religion, Reverence, and Sublimity. It is the turning of the mind away from the exciting, the degrading, and the vicious, to contemplate and commune reverentially with the calm and holy things of the spiritual universe—God, eternity, the divine laws, and the angels that minister to human elevation.

Prayer is especially necessary to man, when he has turned away from the Divine source of inspiration, and in the selfish and degrading scenes of life, amid the gloomy struggles of the passions, has lost his connection with the Divine source of light and life, until his firmament has become overclouded, and the pathway to Heaven obscured and lost.

Prayer, is the earnest aspiration of the soul, soaring up to re-establish its communication with the Divinity, and to make a pathway through the clouds, by which the Divine light may again flow into the interior of man.

Influx or inspiration is, then, the continual enjoyment and illumination of unclouded souls, which allow no obstructing medium to stand between the Divine and the human. Man may debase himself, until his firmament is over-cast with darkness,—until the skylights of the mind are dingy and opaque, or, on the other hand, he may cultivate his relations to the infinite, and live in the sunshine, the warmth, and the power which flow through the faculty of Religion, not only from the limitless source of power and goodness, but also from the minor and more proximate spheres of spiritual life and happiness.

MENTAL DUALITY—PSYCHOMETRIC DREAMING, ETC.

BY DR. B. W. RICHMOND.

DR. BUCHANAN:—

The Journal of Man being the only medium in existence: that proposes to dip into the interior essence of man's nature: into the real laws which govern his mysterious and complex being, will you be so good as to permit me to call the attention of the liberal part of mankind to a fundamental law of man's mind; and to record some facts which go to illustrate this law?

The forces of the universe are dual, and this double action is everywhere seen: no fact occurs—no change takes place—no new *thing* or *thought* is produced without the concurrence of this dual action, or combination between two forces. This proposition in physical nature will readily be acknowledged. The centripetal, or sun force—the centrifugal, or planetary force—the central and surface forces, pervade every atom of matter of which our material or external universe is composed. If but a single force acted in the unfolding of the vegetable world, all plants would be a mere straight stalk or body, like the pine tree and the reed, or would resemble what we see along the line of the equator. The equator on our planet, represents the central, or sun force, in our solar system, and all the plants, animals, or beings that are developed in that region clearly indicate this singular law, acting singly, or not having a perfect balance by a second force. The vegetation in that region is tall: has the long form, indicating that the force that unfolds them acts in a right line, having but an imperfect antagonism of the counter force, which would tend to produce the *round* form. All the animal tribes are marked by length: and your suggestion that the brains of men are *round* near the equator, is not correct: the negro, New Zealander, the Polynesian, are the best samples; all have the *narrow* head, in some cases very high or long: in other cases less so. The tallest men are found near the equator. On the north part of our planet, the entire vegetable and animal world assume the rounder form: men's heads grow wider: the bodies of all animals are less long, and more rotund; and so of the forests, only in the regions of the evergreen, whose trunk seems the product of a single force, slightly antagonized by a counter force.

In passing to my subject I can only allude to this law, as seen everywhere and in everything, that nature's laws unfold. As we enter the arena of animal life, we see this dual law of forces in constant action. Its perfected ultimate is in the male and female. No new being can be produced but by combining these two principles. This *dual force* is so marked

that I need only assert its existence, to secure the ready assent of the human mind. My conclusion from this fact, is, that these dual forces pervade the world of mind and spirit, as fully as they do our external condition. What I mean to say is, first, this, that thought involves in it the male and female principles: and no new thought or idea can be generated but by the union of two thoughts or ideas; it were just as easy to attempt to *produce* a new being from the female alone, without the concurrence of the male, as to produce a new train of thought, without the union of the male and female mind.

Whenever two minds act in conjunction so as to produce thought, the one always acts as the male or negative, and the other as the female, or positive. [The term positive is commonly applied to the male and negative to the female.—Ed.] Wherever two atoms of matter combine, or come in contact, the one attracts, *the other repels*: [What is the evidence of this?—Ed.] or each attracts the other and each repels the other within a given sphere. Just so with thought: when two currents of thoughts or ideas meet, they combine, and attract, and repel each other, as tangibly as do atoms of matter.

But you ask me, if mind or thought is a tangible thing, or only a manifestation of some more tangible element. I reply, that thoughts and ideas are the most real things connected with our being, and contain within them the *real* essence of our immortal beings. So please not accuse me of holding that attraction occurs between two non-entities. Thought is an emanation from intelligence, just as the visible universe is an emanation from Deity; and both are real, substantial, enduring things, having form and size, and life and force, embodied in the elements of their being. Cause and effect as certainly operate in the world of mind as in the world of matter, and when this is acknowledged much that is now mysterious will be made plain.

About the most mysterious occurrences that have been reduced to a science, of late, are your experiments in psychometry, or reading character from the autographs of persons living or dead. How a person should divine the fact that a certain writer is dead, while the autograph is sealed up and unseen by the person holding it, has always been a mysterious matter to ourself till of late. Recently, occurrences have convinced me that while writing a letter, the paper imbibes the *nervaura* of our bodies from the hand, and that aura or vapor is subject to decomposition like all matter. When it decays, the subject who holds it, gets the death impression from that decaying vapor. I append one fact on this point. I have been long in the habit of filing my letters and laying them aside in bundles. A trunk of black walnut had been used by me for that purpose: painted outside, and planed inside. The wood was perfectly dry, and has been kept in my house for fifteen years. Into this trunk I had put some hundreds of letters, tied up in bundles of fifteen or twenty. More

than a year since, the trunk, on being opened, emitted a most offensive odor. This fact was observed for more than a year at every opening of the trunk. During the year, in studying mental phenomena, I had become painfully aware that letters written to me by friends, produced dreams in my sleep, long before they reached me, and I began to study the effect of letters on living persons more closely. Finally I opened the aforesaid trunk of letters, that had now come to attract my attention more than ever. When opened, its offensive vapor was intolerable; so much so, that every one in the house could smell the odor that arose from it. On examination I found letters to the number of sixty from persons who were dead. Some had been dead five, others six, and some ten years, others not so long. Among these persons were Dr. Parker, who died at Prof. Gatchell's some five years since, who was for a time a student with me. A number from Dr. L. K. Rosa, of Painesville. Forty or more letters were from my wife, dead five years. Some from her sister, and a number from my own sister who died of consumption. Most of them died of this disease: others died of fever, cholera, and various other diseases.

This aura from the letters of those longest dead was intolerable, and I began to think that these letters were charged with a vapor from the body of the writer, and as the writer's body began to decay, this vapor being impressed with the law of that particular body, follows in the decomposition; and in this case the number of letters aided in the production of the death scent.

In some of the letters from my wife written twenty years since, were small slips of fine silk paper, and some pieces of birch bark, thin as silk, printed perfectly full, and from these bits of paper this vapor was discernable. I send you one of the letters and slips also. It is known to be a fact that a letter from the hand of a person sick with small-pox will transmit the disease for years after it is written. A slip of ribbon from the wallet of a person sick with small-pox was tied around a child's neck, and the disease was transmitted to her and went through a whole neighborhood. It would appear from such facts, that matter transmitted to a letter, by a consumptive person, might, when its particles were undergoing decomposition, transmit the disease to a friend: or especially one who had lived in personal intimacy with, and imbibed the vapor of the breath and body of the sick person. Twenty years' observation among hundreds of consumptives, has satisfied me that they often communicate the disease to each other. I have often observed that in families, where consumptives exist, persons of the same temperament are almost sure to take on the same condition. Not unfrequently these four, five or ten persons given to the disease, all drop off in a few months of each other. In some three cases I have known the wife to die in just a year from the death of her husband: two cases occurred in one family.

The above cases are miasmatic, the one imbibing the disease from the other. All matter has a diurnal and annual law attached to it; as in miasmatic districts, persons who have an ague are attacked in the same hour of the day; or an hour later or earlier: the paroxysms following in regular daily occurrence as to hours: and also the same patient has the same disease at the same time the next season. This will explain why a person dying of miasmatic or consumptive disease, will draw another into the same state, the second system having imbibed the same disease, from the vapor of his or her body; and it may act in just a year, the imbibed matter following out the annual law of its action. How far *letters* from persons dead, might predispose a sympathetic nature to the same disease, I cannot say; but I know enough to satisfy me that where great numbers are together they may become decidedly unwholesome. I committed the mass of mine to the flames.

Where such masses of the bodies' aura collects as in hospitals, and water-cures, the rooms should be washed frequently with water of chloride of lime, or a strong solution of common salt. No water-cure should have a single room papered, the walls should be left naked, for washing and cleaning. There must collect in such places as many stinks as Coleridge smelt in Venice: "Many smells and seventy well defined stinks."

I will now pass to a more subtle and interesting branch of this inquiry into the imponderables. Two years since, a clergyman related to me a dream, that suggested the idea that they were often induced by the proximity of a letter written by some friend. The clergyman was about moving, and in doing up some goods, a young friend, near gone with consumption, brought a long needle with some pack thread, and sewed up the goods. They parted: two years after, staying at an inn, he dreamed a servant stepped in and handed him a box, which proved to be a coffin. He awoke, related his dream to his wife—slept again, and the same images came up again. The servant stepped into his room and set the coffin on the foot of his bed. He began pulling out one thing after another of the goods sewed up by the young friend—by and by a piece of black crape came out, and to it was attached some pack-thread and a needle; he immediately thought of the friend who aided him. Before breakfast, the identical servant seen in his dream, came into the room, and handed him a letter. It contained the news of his friend's death, who brought him the pack needle. The dream's images, you perceive, came up in correspondences, or symbols that relate to our notions and habits of death, and burial of friends. The one image that linked the dream to the letter and his friend was the thread and needle used in a kindly office the last time he saw him. I have been for years the subject of dreams, so much so, that I seldom sleep without dreaming of some person, friend, or place. These have, in

many cases, resulted from ill health: particularly from an irritation of the mucous membrane, caused by irregular dietetic habits. This state of the mucous surfaces is attended with dryness, and a sense of *thirst* always produces in me a dream of water. I am sometimes on ship-board: at others by the water's edge, looking at its running current: at others the sea is rough and the breakers are rily and covered with foam. In these dreams, the objects are always distinctly seen, and appear to be real, absolute things.

A year since I spent a short time at Glen Haven Water Cure, and have since then been under a steady course of treatment and diet, and as my health improves I am conscious of a corresponding change in the train of images that present themselves in the dream state. During the fall, one building connected with Glen Haven-Cure was burned to the ground. G. E. Jackson, son of Dr. Jackson who controls the Cure, informed me of the disaster by letter. The night before the letter was received, my dream transported me to the Cure, and the whole concourse of patients were convened in the new building, in the dining hall, where I met, as I passed into the room, Dr Jackson, son, and Dr. Eddy, shook hands with them, and the scene then changed: all the patients were in the open air between the two buildings, and seemed in great confusion, but the main building was gone:—from this point I seemed to be on board the small steamer on the Lake, and from that point the images began to fade. The images are many times of a negative character; and many times correspond only to the subject which excites the dream.

I am always notified of the approach of a letter from G. E. Jackson, generally by a dream. Recently, during his visit to Cincinnati, on his return his mother was taken sick, and they staid a time at the Cure at Berlin Hights, in the charge of Dr. B. L. Hill. The night before he left for home, he wrote me from that place. The leading idea in the letter, which seemed most to interest him, was that next day he was going to visit the Greek Slave at Sandusky. The night previous to the arrival of that letter, my dreams were upon sculpture. I wandered through a vast field of sculpture: marble stones carved with curious devices, and scattered on every hand, were numerous, and in many cases the lettering appeared very distinct.

My father's death, which occurred two years since, was announced in a letter to my brother, who lives some miles off. He being from home, the letter remained in the office some days. During that time a dream occurred, in which a funeral scarf was the prominent figure, and my father was connected with it in a way that left a distinct impression on my mind that he was dead, which turned out to be the case. It was the only time I ever dreamed of my father, and the dream images were so arranged as to point distinctly to that letter.

During this present fall I received a letter from Miss H. N. T., written

wholly on the death of her mother. It was written in a sad, desponding style. This letter produced successive dreams every night, till I received it, and to stop them I finally burned the letter, when the dreams stopped. Each dream was attended with the death scene: commonly the return of some friend who was dead; or rather they seemed to be alive and in converse with me.

The first dream was connected with Major C., an old friend who had been dead a year or more. He seemed alive: was dressed in *coal black* garments: we visited his father-in-law's: entered the house: had a social chat: returned home over the space of two miles on foot, and suddenly the train of images ceased. The second night a friend dead two years returned, and we had a long, social meeting in a house; he seemed alive, and all the objects around us were objects of real life so far as the senses could discern; sight and hearing seemed perfect. The third night I was visiting with my wife, deceased, five years: she was at home again, and health and happiness seemed real and substantial. The fact of her sickness and death was blotted out from memory, and life seemed flowing on in a calm, clear stream. What made this case remarkable, was, that we seldom dream of dead friends, especially of near relatives or companions. I have never before dreamed of my wife. So constant and singular was this train of dreams, that they began to disturb me: they were new, wholly: I had never before dreamed of dead friends, though I had often desired to do so. The letter was three or four days in transit from central Ohio, and when I read it, the source of my dreams became apparent, and what was singular, they continued nightly after its reception; and became at last so annoying that I burned the letter, and no more dreams occurred of that character. Miss T. is a valued friend, and has a very intense nervous organization: her letters are always interesting, and written with great force. This one was written on a subject that has often impressed me, (and to her the death of her mother was a sad event,) and written with much feeling. These facts account for the constant effect of the letter upon me.

Recently a very vivid dream came up in my sleep, and impressed me so deeply, that I told my family that I should get a letter from some source, explaining my dream. The outlines of my dream were these: I was on a visit to a friend who appeared to be sick, and a tall, slim man came to me and began conversation; told me his name, and that he had been a long time dead. I had lost recollection of that fact. Our long chat had been entirely on business, and what mostly impressed me was, the blue coat and pants which the person wore. In two days I received a letter from a brother telling me of the sickness and death of an old neighbor, who for ten years, on my daily visit to his store, always wore a blue suit; and with him a very long business matter had been pending between us, and his death left it unsettled. The dream was plain to me as its corresponding features were found in the letter.

Two years since I had made arrangements to give a course of lectures with another gentleman, on physiology: he failed to meet me, and was silent for a long time, leaving me in doubt as to his condition; a dream occurred to me as usual, in which a concourse of people appeared, and were addressed by myself. The friend who was to have been with me was there, but sick. In the morning I rose impressed from the dream that I should get a letter. I did receive one that very morning; he had been confined with sore throat and failed to meet me. All these dreams impress me with this fact: that the mind does not always gather the exact facts detailed in the letter, but something that *corresponds* to the main idea of the letter. And by reference to the interpretation of the king's dream by Joseph, you will see at a glance that he followed the law of *correspondence* in his interpretation.

Pharaoh stood by a river: seven fat kine came up: then seven lean kine came up, the worst looking cattle he had ever seen in Egypt, and they devoured the fat cattle. Then he dreamed again, and seven fine ears of corn came upon one stalk; and then came up seven thin and blasted ears, and they devoured the good ears. Joseph told him the dream was one. The seven fat years were years of plenty, and also the seven good ears were fruitful years. The lean cattle and blasted ears were years of famine. It was repeated twice because the thing was sure to come. This dream displays in Pharaoh that forecast, which is an inherent element of the mind implanted by God in man; and the interpretation is plainly the reasoning of the human mind on the law of *correspondence* in the world of ideas.

My own dreams confirm me in another fact, that mind, in the sleep state, is ever active, and always acts in connection with other minds or ideas, wherever it can find them unoccupied by some previous engagement. The law of attraction prevails in the realm of thought, and when they come within a certain distance of each other—or, in other words, are so related to each other as to fulfil the law of positive and negative, a new mental action occurs which results in a third class of thoughts, which correspond to each other, just as the child corresponds to the parents.

Your psychometric experiments prove this very clearly. The mind of the person who receives the impression of the letter, acts on the *thought* in the words of the letter, and either absorbs it or produces its resemblance by correspondence. The name of the writer is often told by the psychometer. Examples of this kind are numerous. A. J. Davis supposed himself, when in Cleveland, to be giving the lecture of Horace Mann, in substance, which Mr. Mann was to deliver in a few days: he gave as it turned out the Tribune's *report* of the lecture in N. Y. The mind in this state takes cognizance of thought wherever found, only as a spiritual force. Mr. Davis may have reproduced Mr. Vaughan's theory of rain in the same way, his mind acting on the pamphlet you had given him, though lost. Mediums show the action of this law in all they write.

The mind of J. C. Pray produces *involuntarily* a tragedy or a play, purporting to be from Shakespeare's spirit. Examine the play, and I affirm that you will find the mind of Mr. Pray acting in concert with the written tragedies of old Will. This is the case with all mediums' writings. If my mind, when the will is passive, acts on a letter, and abstracts and modifies its thought, and brings this mingled image into my external memory in the form of a dream; why most plainly the mind of Mr. Pray may do the same thing with the written thought of Shakespeare: Mr. Hammond may do the same thing by rapport with Paine's writings: or Mr. Spear may do the same, acting in concert with the writings of Murray. All these productions will be found to be a commingled image of the two forces. True it is that mediums often absorb *literally* whole pages from books, and still suppose the writing is from the spirit of some dead friend. In these cases the medium's mind has not force to modify the thought which it can absorb like a sponge. A medium sits down and gets the fact that a *letter is written* in Boston to some person in that circle, and gives tolerably its contents: It proves to be a fact. This only confirms my statement. I propose to telegraph in this way: Write out what you wish to send to New York: let a circle in New York inquire if any spirit will bring intelligence from Dr. Buchanan. This puts the medium in rapport with your letter, and a good medium, or psychometer as she is in this case, will get the main contents of your letter, just as if you had put it upon her head, or in her hand. Distance in this case is no objection to the phenomena that are under consideration. Light passes with great rapidity, because the medium which carries its waves or undulations is imponderable and easily moved. If thought passes through space by the same law of undulation, its passage must be vastly more rapid than that of light; for its mediums must be more ethereal and more easily moved. Let me record here a fact that will illustrate this rapid movement of thought or intelligence. An English soldier in India on watch, fell asleep in his guard house, with his musket on his shoulder; his mind in a dream passed into rapport, or mental relations with the mind of his sister in England. He dreamed he was at home, on guard before his sister's house. She returned home at about ten o'clock with her husband, saw her brother in his uniform—musket on his breast passing before her house. She saw him as a real being; and exclaimed to her husband, "My God, there is James." The figure vanished. Three months after the event, she received a letter from her brother, saying that on such a night, at the hour of her returning (10 o'clock), he fell asleep and dreamed he was at her house walking before it; she and her husband returning home, she exclaimed as above stated. He distinctly *heard* the words of his sister, yet he was some four thousand miles from the place. She distinctly *saw him*, though so far off! Now I wish some circle would try

the experiment of *hearing* spirits at a distance, instead of always asking for physical effects. The case seems to suggest two important ideas in this theory of mind: That the physical outlines of a man while in the dream state may be seen at any distance from its real location; and words may be heard at any distance by a person in a trance, if the words are spoken by the person with whom they are in *rapport*. On the first class of phenomena I will barely remark, that there are two classes of ghosts, as they are called: the one is a mere shadow of the mind—an image or form reflected from memory: the other is to all appearance a real being; it speaks, opens doors, moves substances; this latter is an automatic being, formed of the nervous and physical aura of some person, or persons. I will at some future time demonstrate this to be the fact. I have a hat full of materials on that subject. But to return: ideas or images in mind answer to particles in matter, and they are governed by attraction and repulsion just as the particles of matter are governed.

An idea in a written letter, it would seem, has a force sufficient within it, to put in motion other corresponding ideas in a person's mind; and if space has no opposing element in it, I see nothing in the way of so controlling this grand law of action and reaction between ideas, as to be able to transmit intelligence through space without wires, by acting through waves of mental ether that doubtless surround our globe, as air and electricity do, for the purpose of transmitting to our ears and eyes sound and light.

In passing, I wish to allude to one circumstance connected with this train of thought. That element within us that we call mind or intelligence, is doubtless a fluid, and must be composed of particles, or aggregates of particles; and of course governed by the laws of affinity or attraction. In your *Anthropology* you argue that mind acts on the brain by a law of hydrostatics, and I infer from that idea that you regard mind as a fluid. Whatever it be, when ideas are created, or put into external form in words, the spirit or essence, the interior force of that idea, is a living entity, and loses nothing of its intrinsic strength by the lapse of ages. Homer's burning thoughts, uttered in Greek three thousand years ago, are as full of fire, and flame, and life as when uttered fresh from his pen. The Divine songs of Isaiah, and the celestial verse of the Judean poet, have lost nothing of their beauty or vigor, or glowing life, by accumulating time. The manuscripts of Shakespeare and Milton, which are yet preserved, doubtless will give as perfect a psychometric influence as when they fell fresh from the hand of their immortal authors. And should any person's mind be thrown in *rapport* with these manuscripts, and produce by reciprocal action a new train of thought, the effect of the influence of such manuscript would be distinctly left on the new production, and would be distinctly recognized as a spiritual force. This position, if correct, will fully explain the psychometric test, which you applied to a letter written

by a spirit through a medium, in the city of Cleveland. You remember that the psychometer averred that the force which wrote the letter seemed distinct from that of the writer, and gave him the impression of a pure spiritual essence.

This, I am told, you regarded as a proof of the agency of spirits in the production of such communications; while my theory leaves me to refer that spiritual essence to some mind in the body, letter, book or manuscript. I must close this communication, and leave you to criticise it, as you doubtless will, in a generous spirit. The unexplored field of mental phenomena, through which I have travelled in this short essay, is so wide, new, and difficult, that I expect to be misapprehended; but I feel assured that in submitting it to your eye, it will meet with the most logical and thorough sifting. The inherent elements of mind seem to me to be dual, and one thought acts by affinity on another, to produce a third; and all thought and all ideas are elaborated in this manner: and if I be right in this, we have before us the fundamental law of mind which produces *apparent* communications from departed spirits; they doubtless are the product of two streams of thought mingling into one.

CRITICISM — DUALITY — CLIMATOLOGY — DEATH-SCENT.

DUALITY.—As to the views advanced by Dr. Richmond, I would remark that his proposition concerning duality of forces is rather too indefinite to be the subject of comment. Nature, no doubt, offers us numerous examples of single, dual, triple, quadruple, and quintuple forces in action. The dual examples are of course numerous, but the very great importance and illustrative bearing of the proposition I do not perceive.

EFFECTS OF CLIMATES.—As to the tallest men being found near the equator, I should be happy to receive a sufficient number of facts to justify the assertion. Doubtless the torrid climate may be favorable to *slenderness* of person, but not to high or strong physical developements of any kind, which are best attained in temperate climates and mountainous localities—such as the Blue Ridge of Virginia, and the Green Mountains of Vermont. We have no stories of equatorial races to rival the Patagonians in height.

As to the round heads and long heads, I would remark that casts of the old Peruvian heads exhibit an approach to roundness, their antero-posterior diameter being moderate—much less than that of North American Indians, or of any European races. New Zealand is too far south to

show the effect of an equatorial position. Hindoo crania were generally small. The differences attributable to climate are difficult to estimate, as the influence of difference of race is much greater than that of difference of climate. The Anglo-Saxon race are long headed wherever they may settle—and every race has its national characteristics, which are retained in all climates. The effects of climate are to be ascertained not by comparing different races but by observing the effects on different individuals of the same race. Climates, we know, are capable of modifying the constitution and character, and these modifications must be accompanied by corresponding changes in the cerebral organs, which complete the adaptation of man to surrounding circumstances.

The effects of climate on the human brain may be ascertained either by observing in what manner our traits of character become modified, or by ascertaining what constitutional qualities and traits would fit us for a certain condition, it being certain that according to the general law of adaptation those qualities and traits would become developed in the situation requiring them.

Warm or hot climates give less exercise to both the digestive and respiratory organs. Hence they favor slenderness of person, the great viscera of the thorax and abdomen being reduced in developement. The heart having less resistance to overcome in the circulation, has less organic power. The muscular system is more relaxed and feeble, though more delicate and excitable. In accordance with these changes, the basilar region of the brain would have less depth, and the lower part of the face, especially the chin would have less prominence.

At the same time, owing to the more trifling difficulties and responsibilities of life in warm climates (compared with cold), the organs of Firmness, Energy, Industry, Hardihood, Foresight, and the Reflective organs generally, would be less developed. In other words, the elevation of the head vertically from the ears, and the prominence of the upper part of the forehead would be diminished, thus forming a more circular and less rectangular profile by the recession of the chin, the upper part of the forehead and the region of Firmness, as well as the posterior part of the neck, on account of the diminution of Vitality and Nutrition.

Thus the tendency of warm climates is to diminish the strength and boldness of the aspect of the head, rendering the profile more feeble in expression.

As to the organs which give breadth to the head, in the region of Excitability, Fear, Irritability, Coldness, it is obvious that whatever may be their absolute size, they are more predominant and active under the influence of a warm climate. Hence the breadth of the head is greater in proportion to its other dimensions which increases the general rotundity of its form.

THE AUTOGRAPHIC DEATH-SCENT.—The statement of Dr. Richmond in ref-

erence to a death-scent in autographs of the dead, appears rather marvelous and incredible. It is much easier to suppose that old paper may acquire a mouldy, decaying, or putrid smell, than that such a smell should be originated by the spiritual or nervous connexion of the writer's body with the manuscript. Nevertheless this is a mere question of fact, and although I cannot realize any such death-scent by my own senses, an intimate female friend whose smell is wonderfully acute, has long maintained that she could realize this peculiar smell and influence, not only in the manuscripts of deceased persons, but still more decidedly in their clothing even after repeated washing. Whether her opinions were free from imaginative deception, I had not determined by any test experiments, but the spontaneous testimony of Dr. Richmond, goes far to establish the facts by corroboration. However, the perception of death by the psychometer is not based upon any exercise of the sense of smell.

VISIT TO THE KOONS FAMILY.

In the last volume of the *Journal of Man* some account was given of the wonderful phenomena at the residence of J. Koons, in Athens Co., Ohio. The statements of the spiritual powers there exhibited assume a high degree of importance on account of the unanimous concurrence of intelligent visitors in attesting their truth. The following narrative from Mr. Williams is published as a fair specimen of the impression which the phenomena made upon the mind of a cautious observer. The character of Mr. W. as a prudent, honest, and successful man of business, and heretofore a very skeptical investigator of the phenomena of mesmerism, etc., renders his narrative very reliable for truth, and freedom from exaggeration. *Ed. Jour. of Man.*

An account of Spirit Manifestations at J. Koons' Spirit Room, October 22, 23, 24, and 25th, 1854, as witnessed by Clark Williams.

Oct. 22nd.—Saturday evening I entered the room with some twenty others, among whom were Mr. Hayden, of Boston, (husband of Mrs. Hayden, who introduced the rappings into England, converting the celebrated infidel, so called, Robert Owen, and many others to the belief in future life). Some seven or eight of the company were of Mr. Koons' family—himself, wife and children. When all were seated in the room, around three sides of it, and at some distance from a common cherry breakfast table, which stood near the middle of the floor—a large table supporting two drums, other musical instruments and a piece of machinery called by the spirits a retainer of electricity, stood at the north end of the room. Mr. Koons and another gentleman, (whose name I did not learn), seated themselves on the west side of the room, near the end of the retainer, and Mr. Koons' son, (a lad of some seventeen years of age,) who I understand was the principal or important medium for these manifestations, sat at the other end of the machinery, and on the east side of the room.

When all was arranged, and some advice given by Mr. Koons to the audience, how to preserve order, the lights were extinguished, and Mr. Koons and his companion, (who had each a violin,) struck up a lively tune on their violins, when instantly both drums were rapidly beaten, keeping perfect time with the violins—the trumpet (a tin trumpet two feet in length) was also played upon, or rather a voice apparently human sang through it; a tambourine was also played, and carried, whilst played, all around the room, sometimes over our heads and sometimes down in our laps touching our knees, hands and heads, keeping time with all the music. This music was kept up for some length of time, making the whole house roar so as almost to deafen us, during which time several different tunes were played. Conversation was also kept up occasionally with Mr. Koons, wife and son, and others who might be suspected of trick, so that we could identify their positions and know that they were not beating the drums or playing the trumpet or tambourine. After the music was finished, a hand resembling precisely a human hand took up a piece of sand paper which had been dampened, and had phosphorus rubbed upon it (previous to extinguishing the lights), and passed all around the room, sometimes up to the ceiling and then down to the floor. After performing a number of perambulations around the room, playing or keeping time by a circular or curvilinear motion from the ceiling to the table, with a tune played by the violinists, in such a manner as to satisfy all the spectators that it was not human, it went to a stand where was writing paper, took up a sheet, laid it on the table within about two feet of where I sat, and commenced writing very rapidly. I leaned over the table so as to bring my face within about two feet of the hand that was writing. I could distinctly hear the crossing of *t*, and dotting of *i* as it wrote. I could also see the thumb and finger holding the pencil—it wrote faster than any one could read print. After the writing was finished, the same hand that wrote folded the paper and passed it into the hand of Mr. Hayden, who sat some six feet (I think), from where the writing was done—took up the trumpet, and (apparently to me) about half way from the table to the ceiling, said in an audible voice through the trumpet, "*farewell*," when all was silent. We then lighted up the room and were surprised to find so much written and so beautifully written in such a short space of time; the lines were parallel, following the ruling of the paper as well as any one could in the day time—the writing has since been published in the New Era. Thus closed Sunday evening's exhibition, which I suppose did not occupy over a half hour.

Monday, I passed the day as well as I could, having been quite unwell ever since my arrival here. Being among strangers, I had not mentioned it until Monday afternoon. I told Mr. Koons I felt so unwell that I thought I must leave in the morning for home, to which he replied:—"If anything is the matter with you just tell Mr. King (their presiding

spirit) this evening, and he will direct some little thing that will make you well by morning." When Monday evening came, Mr. Koons, about sundown, went into the spirit room with his son, the medium, to inquire of the spirit what he would give us, if anything, that evening. I, with, Mr. Boggs of Cincinnati, stood outside near the door and heard a voice said to be the spirit's, conversing with Mr. Koons through the trumpet just as if it were some one in the body. He (the spirit) told Koons that he would give us a social chat that evening, but nothing more. So after tea, the family, visitors and all, (Mrs. Koons with a sucking child in her arms), except Mr. Koons who had gone to see a sick man, went into the room for the purpose of holding the chat. After we had sat there in silence a few minutes, (Mr. Koons having been sent for to see a sick nephew some five miles distant, was not present this evening), a heavy slam was heard on the table not unlike a piece of the ceiling had fallen on it. Some of the company remarked, "he has come," which was soon confirmed by conversation through the trumpet, with sometimes one and sometimes another of the company, answering all questions, sometimes joking and sometimes lecturing us so much like a human being that my skepticism would sometimes arise and cause me for a moment to doubt if it were not some kind of a trick, when immediately some feat would be performed with the trumpet, which would satisfy us that it could not be any one in the body, such as rapping the stove pipe near the ceiling with the trumpet, and the next moment touching some one with it at the opposite end of the room. At one time the large end of the trumpet was put against the back of my hand lying in my lap; I instantly lifted my hand to my forehead, and said, "Will you touch my hand again," when the little end of the trumpet was put in the palm of my hand again, the back of which was resting against my forehead. When the performance was about to close, Mr. Boggs of Cincinnati, who had heard of my indisposition, said to King, "Mr. Williams is not very well, will you look at him and tell him what to do to improve his health." He replied audibly and very distinctly, in these words, "Certainly, sir—with a great deal of pleasure;" after perhaps a minute's silence, he said, "his stomach is very much out of order, and he has pains." Mr. Boggs again said "Will you tell him what will relieve him." Answer by the spirit, "Oh yes, take a teaspoon full of sal soda, dissolve it in a pint of water, and let him drink it on going to bed and it will relieve him." Mrs. Koons, who was sitting in the room with a sucking child in her lap, said, "I have not got the article about the house—can you not give him something I have?" He replied, "I will see," upon which was silence again for I suppose two minutes, during which time Mrs. Koons remarked, he is gone now to see what I have. Presently he said, "Give him a bowl of mountain tea, or tea of pipsissewa," Mrs. Koons said, "I have the pipsissewa;" the spirit replied, "I know that." He then bid us good

bye through the trumpet, having first told us he would give another social chat to-morrow, (Tuesday evening). Thus closed this evening's performance, which lasted a half or three-fourths of an hour, and consisted of common conversation on whatever subject the audience seemed disposed to discourse.

Tuesday, Oct. 24. Last evening after the exhibition closed, Mrs. Koons made me a bowl of the pipsissewa tea, which I drank, rested well all night and feel entirely well this morning. Spent this day squirrel hunting, part of the time with Koons' son, the medium. When Tuesday evening came, we collected in the room again for a social chat. Mr. Koons was present this evening, but very sleepy, having sat up all night Monday night with his sick nephew, who died that night, and then worked hard sowing wheat all day Tuesday. After a few minutes' silence, (not however until Mr. Koons complained that King was long coming to-night), he came, took up the trumpet (as we could learn by the sounds) and went around tapping almost everything and every body in the room before he said anything. At length he commenced conversation again, as on last evening, remaining this evening I should think, three-quarters or perhaps a whole hour. Mr. Koons being sleepy, laid down on a bench and fell asleep several times. The spirit would call out quite loud,—“Koons! wake up, I will tell you an anecdote,” and on one occasion told the following, which confirms a story once before told me: “I knew a young man whose spirit left the body in charge of another spirit, and was gone into the spirit world fifteen days—saw and heard more than he could tell to mortals in a lifetime. The other spirit who took charge of the body walked about and *eat* (but did not eat much), telling the people that he was not the spirit that belonged to the body, but they did not believe him. At the end of fifteen days the rightful owner came back—took possession of the body, and went about his business as before.” This evening the spirit promised a public exhibition to-morrow, Wednesday evening, *if circumstances would permit*, and to write me a communication.

Wednesday evening, Oct. 26.—This evening things were conducted as on Sunday evening; except that there was but one violin player, (Mr. Koons), the other violin was laid upon the table and played upon during the performance by the spirits with fingers (apparently), in the same manner that a guitar is played. There was a much greater variety of musical performance this evening than on Sunday evening; the drums were beat; tambourine played, and violin and harp. The sweetest music I ever heard to my ear was played this evening on the harp by the spirits alone, (*viz.*) no one in the body accompanying them. After the music was gone through with, the hand came again, took up the phosphorescent paper, (prepared as above described,) and after passing it all through the room, and around a stove pipe that passed from a stove in the room up through the ceiling, it came and opened the hand a few inches

from my face, right before my eyes, letting the luminous paper fall into my lap, and from thence on the floor. The hand remained in this position until I was satisfied looking at it. I saw the creases in the palm of the hand, around the wrist and finger joints, as plainly and as satisfactorily as I ever saw a human hand. When I was satisfied looking at it, I stooped down to take up the paper now lying on the floor between my feet, when the hand darted down, snatching up the paper before I could, instantly carried it up to, or near the ceiling, all around the room several times, and then came back again—opened the hand again, letting the paper fall a second time on the floor near me. I took the hand and felt of it to the wrist, but before I could get my hand above the wrist, it passed away and left the luminous paper on the floor, which I took up this time and held in my thumb and finger, when the hand came again and took it out of my thumb and finger, with its thumb and three fingers, which I distinctly saw and felt this time, whilst in the act of taking it out of my hand. After this it came and shook hands with me the second time, letting me feel of the hand and arm, which I did to about half way to the elbow. I wished to get above the hand and arm, so as to say, as I have heard others say, there was nothing above or beyond, but I did not; there was an arm as far as I felt, which was not to me as described by others—*cold*, but warm, rather warmer than that of a person in good health; it felt to me like a human hand somewhat feverish—dry and husky. After this it took up the trumpet and said, I cannot write to-night, leave paper and pencil on the table and I will try to write when you are gone. We left paper there, on which I wrote these words, "Please write a communication for Clark Williams," the door of the room was then locked, the key given to me, and in the morning the following communication was written, which is given verbatim:

"In answer to your request we will give you a test of our ability to write in the absence of physical aid by the mediums in this room. The circumstances under which this is given will be left for you to report. What evidence you have received during your visit to this room, should not be placed in the secret chambers of your mind, but should be proclaimed fearlessly in public, for the benefit of others. Blessed is he who hears and sees the evidence of truth, and more blessed is he who hears and sees, and administers the evidence to others. Remember J. Bottee in your circles at Cincinnati—he is a highly developed drawing clairvoyant medium in the charge of spirits."

Given by the spirits of this room."

Many of those who read this story, will no doubt believe, as I did before I saw it, that there is some jugglery, sleight-of-hand, or trick there, by which these things are done; but I am now satisfied there is not. All who were there with me, each of the four evenings, were equally well satisfied with me that it must be the work of some invisible intelligent power. Hundreds, and I believe thousands, (judging from a regis-

ter kept there,) have been there from almost all parts of the United States, and I have yet to hear of the first one who has gone away skeptical as to the genuineness of the performance.

THE OCCIPITAL FORCES.

[Continued from page 18.]

The development of this enduring intensity of action, (which was mentioned in reference to Kossuth,) is what constitutes human greatness; and gives to every noble faculty of man its most powerful and brilliant display. I need not now pause to show that this enduring intensity of action belongs to this upper occipital region. That proposition is a portion of our Anthropology, embodied in the nomenclature which it presents, and therefore requiring no argument at this time; for there are no other organs than those in the upper occipital region, which are capable of producing that continuous, powerful, and well-balanced action, by which human greatness is attained.

The practical bearing of these scientific views is important. They show that there is no true greatness, but that which springs from, or is identified with, intense and sustained exertion; and that, in proportion as we fail to make such exertion, we sink and degenerate into insignificance.

Wisely, therefore, is the world arranged to compel exertion. Man is compelled to labor with intensity, by the death penalties of starvation, disease and suffering, which are ever hovering near him, ready to punish his violations of the great law of labor and developement. Wisely is the world arranged to make life a continual struggle of mind and matter, in which the muscles grow strong and large, the heart acquires vigor and power, and the brain grows by its labor. Wisely is it arranged that man shall struggle and combat with the elements in order that he may come out in the end a god-like victor. Wisely is it arranged that the great secrets of nature shall be buried in darkness and mystery until man, by his intellectual struggles, for their acquisition, shall grow up into a better image of the Divine intellect. And wisely is it arranged that in the collision of mind with mind, of race with race, and in the active competition of society, additional power and developement shall come to all.

Hence it is that those who have bravely battled against the greatest odds, and come forth triumphant, are the noblest men; while those who have escaped these hardships and trials, signally fail to develop the powers within them. Nations inhabiting cold climates, where an in-

cessant struggle is necessary to resist the inclemencies of the seasons and to procure food, rendered scarce by the scanty time allotted to vegetable growth, present far more numerous examples of physical manhood, and strength of character. The north has always been the home of military power; and her mighty hordes, even when semi-barbarous, have been terrific invaders of the South. The civilization and military skill of Greece and Rome sank before the rude majesty of their northern invaders. The armies of Mexico were crushed and scattered by inferior numbers of North American troops. And, at the present time, Russia, notwithstanding her comparative barbarism, and sparseness of population, is the formidable military power in the world.

The proverbial energy, activity, and success, of our New England population, were doubtless largely owing to their early struggles with a sterile soil and inhospitable climate.

Viewed in the light of these facts, the primal curse should have been called the primal blessing. The doom of man to earn his bread by the sweat of his brow, was a beneficent command, to compel him upward, higher, and still higher, on the mountain path of ascending development. Take away that command, and human progress would be at an end. Relieve man from the necessity which pushes him onward to exertion, and the occipito-coronal organs fall into apathy for want of action, in consequence of which his whole nature degenerates to the insignificant and contemptible. Without persevering, energetic, industrious exertion, his muscles decline in development, his chest loses its depth and capacity, his heart declines in muscular power, his brain becomes feeble in action, and small in development—he becomes degenerate and deformed, under the influence of malaria, and the vicissitudes of the seasons,—his nobler sentiments degenerate with his intellect,—and his existence becomes unworthy of prolongation.

Had our globe possessed an Eden climate, requiring no clothing, and had all our necessary food hung continually before us, from the primeval trees, shrubs, and vines, man, without motive, would have remained in a perpetual state of infancy, but little elevated above animality.

In this philosophy we find many cheerful views of life, and are enabled to look upon all its toils and difficulties, as but the necessary training of the grand gymnasium in which humanity acquires its robust development.

The practical bearing of these principles on education, social organization, and mental hygiene is highly important. If manly effort, and persevering, energetic exertion, are essentially requisite for human development, no system of society can be satisfactory, which does not give to every member an opportunity for such exertion and development. On the one hand, we cannot find all the requisites for human improvement, in any Utopian scheme which dispenses with individual re-

sponsibility, and materially diminishes the necessity for urgent exertion; nor, on the other hand, can we avoid condemning severely any condition of society, in which the humbler classes generally are compelled to be content with a hopeless lot. Nor can we approve of the monotonous employments of the greater portion of the industrial classes, in which their faculties become cramped, and in which they find nothing to excite or sustain a generous enthusiasm and ambition.

With a small amount of co-operative effort, there might be a vast amount of intellectual and social pleasure developed throughout our country. In the cities, villages, and country places, the whole community might be grouped into societies for social enjoyment and intellectual improvement, in which a high degree of interest and enthusiasm might be developed.

The laws of occipito-coronal action indicate, also, that education should be a matter of far more active exertion than it has commonly been made. If I have stated truly the laws of human development, as indicated by the brain, a system of education which consists chiefly in the sedentary study of books is almost the opposite of the true system of educational development. In sedentary book-study, the upper occipital region is almost entirely inactive, the occipito-basilar forces are necessarily quiet,—inactivity pervades the whole occiput, and, in this condition the anterior, and coronal regions remain in a passive, tranquil state, unless strongly excited by surrounding objects. Hence, the very preparation for study is a preparation for degeneracy—for cerebral inactivity, which generally leads to cerebral decline.

In this passive and slowly degenerating condition, if the intellectual and moral organs are powerfully excited, by appropriate scenes and suggestions, there may be a considerable amount of moral and intellectual development. If a very fascinating novel or biography be given us, or any other book of deep absorbing interest, our intellectual and moral faculties may be efficiently aroused, and efficiently educated to increased power and development. Or, if we are addressed by the voice of an interesting speaker, capable of enlisting both our intellect and our feelings, we may be efficiently educated in our moral and intellectual faculties, while engaged as sedentary students. But, even this imperfect education, developing but little of the higher energies, and producing a feeble unmanly character, is an ideal improvement, far beyond the common routine of education. In the common course of education, we have none of these facilities,—we have neither the fascinating book, nor the eloquent voice to teach us. The pupil is first made entirely passive, thus arresting all the development of his manhood,—and, in this passive condition, he is supplied with books, which give him but little intellectual excitement and interest, and call forth none of his higher emotions. In the active exercises of the school, recitations, conversations,

etc., he may find some excitement to his faculties, but a great portion of the time which is devoted to sedentary book-study, is devoted, not to his true education, but to the paralyzation of his brain, nearly all the organs of the brain being kept quiescent, excepting certain intellectual organs, which are fatigued and injured rather than developed. In fact the sedentary study of, ill contrived and uninteresting books, which many regard as their beau-ideal of education, is an inversion of true education, and adapted to impoverish the character, to benumb the brain, to belittle and degrade the entire manhood of the individual.

Hence the signal failures in life of many who have excelled at college, and the remarkable success in after life of many whose school-boy days were occupied in rebellion against an unnatural system. But for the relief which is afforded by the sports of play-hours, and the conversation of teacher and pupils, many of our common schools might be regarded as institutions for paralyzing and prostrating the moral and intellectual energies of their pupils.

There is no proper moral and intellectual education, which does not deeply interest the intellect, and arouse the emotions. Nor is there any complete and thorough system of education, which does not arouse the entire energies of the character, and call forth ambitious, persevering exertion.

There are, then, certain great requisites in a philosophical system of education, which are deplorably deficient in schools, as they have heretofore been conducted.

1. It is necessary that the books read, and the discourses heard, should be of that highly intellectual character, which rouses the intellectual organs, by creating a deep and fascinating interest.

2. It is necessary that the books and discourses used, should abound in matter calculated to touch the sympathies, inspire the nobler sentiments, and give efficient moral as well as intellectual cultivation.

3. It is necessary that the student should not, more than is absolutely necessary, be confined to a sedentary position, or continue a passive recipient. He should be actively occupied in the investigation of his subject—should be roused by competition with other minds, and be occupied a considerable portion of his time in reproducing impressively that which he has learned. In other words, he should be exercised frequently in lecturing, or reciting the substance of his acquisitions, by which his mind will be more vigorously and profitably exercised than by any other species of effort, while his character will be rapidly developed in strength and manhood.

The first and second requisites in an efficient system of education, are to be found in the highest perfection in the discourses of eloquent speakers, and in the fictions of our best novelists. Hence the immense power of popular eloquence and successful novel writing in impressing the pop-

ular mind: and so wonderfully successful are our best novelists in stimulating the intellect and the moral sentiments, that I feel it my duty to recommend novel reading, judiciously conducted, as one of the most valuable helps, in many cases, to mental and moral developement, by the increased activity of the intellect and the moral sentiments, which it excites.

Educational developement by eloquent oral teaching, as above recommended, may be profitably and economically applied to a large number of pupils. In medical colleges, we have the most striking examples of its efficiency, as pupils generally make more progress in four months of oral instruction, than in twelve months of private study.

Education by the lecture recitation is not so applicable to any considerable number, although it has been attended with considerable success in the Pestalozzian method of teaching arithmetic, the whole class repeating their lesson together, and in a method of learning geography by joint recitation aloud, of the whole class, which has lately become common.

A good method for the application of this principle, by a teacher with a small class, would be, after the lesson has been read, or lectured, to require one of the class to repeat the substance in his own style, afterwards calling upon others, to supply any deficiency which they may have noticed in his rehearsal; thus all would be kept aroused to intense interest and exertion, through the whole time of their exercises.

There are many young men, and persons in middle life, who have no opportunities for collegiate education—many thousands indeed, who cannot interrupt their business for any systematic course of study, who might easily adopt, at their own firesides a better system of intellectual training, than obtains in our colleges. Any two or more individuals who have an evening to spend around their own fireside, may spend it in such a manner as to make greater progress in learning than is commonly made in the schools. And, if the spare evenings of a few years were thus regularly devoted, their intellectual progress would enable them to compare favorably, in general intelligence, with the best educated classes of society

When the family circle has been arranged, excluding all interruptions and inattentive listeners, let some book be selected of a truly interesting and instructive character; let it be a book of phrenology, an interesting system of physiology, a well written work on the practice of medicine, an interesting treatise on natural philosophy, geology or agriculture, or the best books of history and biography. in short, let the works selected be of such a character, as to combine fascinating interest with valuable instruction. Let one read aloud from the book in a clear impressive voice, keeping his seat sufficiently remote from his auditors to enable him to make his delivery animated and impressive, while they accord him their profound attention. The larger the room, and the greater the distance

between the reader and his auditors, the better for both. The effort to render the voice impressive, at the distance of twenty of thirty feet, will be beneficial to the speaker, and will prevent him from hurrying along too rapidly, while it will render the subject more interesting to his audience.*

[*NOTE. All books of a verbose or prolix style should be carefully avoided. The most terse and eloquent language is the best for reading aloud.]

After a sufficient amount of the book has been read, a paragraph, a page, several pages, or a short chapter, the auditor should be called upon to recapitulate extemporaneously the entire substance of what he has heard: and, in order to do this more thoroughly, he will find it desirable to use a pencil and slip of paper, for the purpose of taking notes to refresh his memory when he makes his recital. If the course of reading be pursued systematically, it might be well to have a small note-book, in which all his notes should be copied and preserved, by looking over which at any future time, he might refresh his memory, in recalling the principal ideas of the author.

So efficient is this system of study, I have no hesitation in affirming that young men of fair capacity, who will spend their evenings regularly in this manner, may attain in three, four, or five years, an education both solid and ornamental, which will enable them to compare favorably with those who have had the advantage of a regular collegiate education.

The rapidity with which knowledge is acquired in the foregoing manner, is owing to the fact that the upper occipital organs are aroused, and the higher tension of the mind enables it to accomplish a far greater amount of labor in the same length of time. A sprightly conversational discussion of the subjects of reading, will much enhance their interest and deepen their impression upon the mind.

Studies thus prosecuted leave none of that languor and fæbleness, that morbid sensitiveness, and general inefficiency, which are so often the product of sedentary book study.

In short, if we would succeed satisfactorily in education, as well as in anything else, we must keep up that intensity of action which belongs to the upper occipital organs, in connection with which the intellectual and moral faculties accomplish wonders, but without which they sink into morbid sentimentalism or gloomy apathy.

ERRATA.—In the previous No., page 13, for “anterior-coronel,” read “aoterior-coronal;” page 15, line fourth, for “*Selfishness* and Love of Power,” read “*Self-Confidence* and Love of Power.”

PSYCHOMETRY AND PHOTOGRAPHY.

The success of Mr. Fontayne of this city, in making perfect photographic counterfeits of bank bills, and the difficulty of detecting such counterfeits, led me to suggest the applicability of psychometry as one of the methods of detection. A chemical test, however, is much the cheapest and most available method of detecting such counterfeits. A little corrosive sublimate in solution, applied to the face of the photograph, immediately bleaches it. The danger in such counterfeits lies in the fact that they are so well executed no one would be at all suspicious, and might circulate till worn out without exciting distrust.

To test the applicability of psychometry, I obtained from Mr. Fontayne a genuine bill of a Wheeling bank, and a photographic copy of the same, from which I obtained psychometric impressions, as follows:

The genuine bill being folded up so as to present the signature of the President, Mr. G., this was applied upon the forehead of the psychometer, and yielded the following impressions:

First impression—intense excitement of the perceptive organs—of the intellect—considerable excitability and anxiety—probably a person somewhat harrassed and overtasked with the details of business—a good deal of care on the mind—a person of active industry and perseverance—a great deal of resolution—rather an ardent, impulsive nature, and rather powerful energy. I do not recognise any definite trait as to the moral and social character, the excitement is altogether intellectual and energetic. The concentration of excitement is in the region of anxiety and watchfulness. There is no strong excitement of the violent passions. I do not observe any dishonest feelings or any strong moral sentiments.

This is probably a fair sketch of the impression left by the writer, and corresponds to the appearance of his signature, according to the principles of chiromy.

The photographic copy of the same bill was then tried, the signature, as before, being placed upon the forehead of the psychometer. The same effort was made to catch the mental impression as before, but nothing distinct was discovered. A faint trace of the previous impressions still remained upon his mind, but nothing additional could be perceived, all was inactive, faint, and shadowy, showing that no impression was really imparted.

A less accurate psychometer, of sprightly imagination, might easily have been deceived in this experiment, and taken his own current of thought for a psychometric impression of the photograph.

The nature of the foregoing experiment was of course carefully concealed from the psychometer, as it is necessary, to give an accurate impression, that he should not be influenced by previous knowledge of the subject of his examination.

POSITIVE DEMONSTRATION OF BRAIN-SCIENCE.

He who would most speedily acquaint himself with the truth and the value of the science of the brain, should call upon a skillful cranioscopist, well versed in the philosophy and details of the Neurological system of Anthropology, and therefore competent to pronounce a correct opinion, upon the inspection of the head and face. If in addition to his scientific attainments, the cranioscopist possess a good psychometric capacity, this will enable him to penetrate more minutely into the obscurities of character, and to pronounce in a precise and positive manner. He who consults a practical phrenologist of this character, (having studied well his own nature,) will hear so much of undeniable truth, and so fair a description of his own peculiarities as to convince him, (if a correct reasoner,) that the science which capacitates for such a description, must be *at least* substantially correct.

Whether a practical phrenologist possessing such qualifications, can be readily found, is very doubtful, but I have no doubt that in a few years there will be many such exponents of the true Anthropology. Three practical phrenologists residing in different parts of the United States, have already adopted the new system of Anthropology as the basis of their operations.

Although this method may not afford a *positive and complete* demonstration of the science, it is one of the most impressive and interesting methods of discovering, its truth and value. To obtain more positive demonstration of the basis of the science, one should resort to **PSYCHOMETRY**. The entire system of cerebral science is most readily demonstrated by psychometric exploration of the brain. To repeat all the experimental investigations necessary for its establishment in all its details, is not required. It is requisite merely to verify the truth of Psychometry itself. By calling upon a good psychometer with an autograph of strong, well marked character, we may be convinced that he has the power to explore invisible mental conditions, and if such a power exists, it is not at all difficult to apply it to the investigation of the brain. The psychometric power is so common that every reader of this Journal ought to engage in the necessary experiments to test the psychometric powers of his own acquaintances. No one can make the effort with a moderate degree of perseverance, without finding a number of individuals in whom this power exists, sufficiently developed to prove that the mental faculties may be correctly described, and by the application of the same power the entire brain may be explored; upon which principle Anthropology rests for its demonstration.

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SPIRITUALISM.

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SPIRITUALISM,

as taken down by a Professional Stenographic Reporter, is about to be published in full, in pamphlet form by GRAY, BEARDSLEY, SPEAR & Co., Plain Dealer Press, Cleveland, Ohio. This Discussion occupied ten nights, and drew large and respectable audiences, creating a most intense interest among all classes of people. This is the first and only forensic public discussion of any note ever held in this or any other country, on what is called "Harmonial Philosophy," a "NEW SPIRITUAL THEORY," which has recently startled the world by its hitherto mysterious and inexplicable Phenomena. The disputants are gentlemen distinguished for their talents, scholarship, and legal abilities, and the debate will be found chaste, intellectual, and interesting to a high degree.

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BUCHANAN'S JOURNAL OF MAN.

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THE NORTH AMERICAN REVIEW.

As the readers of the Journal feel a lively interest in the progress and recognition of the new Anthropology, it will be interesting to many to observe in what style the subject is treated by the North American Review.

The old votaries of Phrenology will recollect the manner in which Gall—"the man of skulls"—was spoken of by the Edinburgh Review, and how, in the taunting style of flippant denunciation, Phrenology was denounced as a transient delusion, destitute either of scientific merit, or popular plausibility. With a few exceptions, the leading Reviews of England and America, have been organs of the most conservative and illiberal sentiments.

The North American Review, so far from sympathizing with the spirit of American liberty and progress, achieved for itself pre-eminent dishonor, as the malignant opponent and defamer of the patriots of Hungary,—trampling upon historic truth, to gratify its hostility against European democracy. Since this dishonorable assault, however, the editorship of the Review has been changed, and a more liberal character has been anticipated from the influence of its present incumbent.

There is some evidence of this increased liberality, in the fact that it should notice at all, in any other language than that of derision and contempt, a scientific exposition of the functions of the brain. But, to treat the subject as its importance deserves,—to recognize it as one of the great leading questions of the age, and to present fully and fairly before its readers, the tendency of that immense revolution which is impending in science, would of course be altogether too much to expect from the North American Review. It is quite enough if this venerable Rip Van

Winkle of philosophy should fairly open its eyes, but for a moment, to announce that something is coming, and close them again before it has ascertained what the coming prospect may be. This much it has accomplished. It has announced that a book on Anthropology has been published, and that it may be a pioneer for something more.

Among the critical notices of the January number, after giving a conspicuous review of a small poem, by an unknown young man of Boston, the reviewer announces the title of Buchanan's Anthropology, with the following remarks as a literary notice:

"We can best define Dr. Buchanan's theory, by saying that it is Phrenology applied, not to the brain alone, but to the whole nervous system. The organs which Spurzheim packed into the cranium are dispersed over the whole body. They may be identified by the impulse given to the corresponding sentiments or emotions, by the imposition either of the individual's own or of another's hand. The power of Psychometry, after this wise, exists in a large portion of the human race, and needs only experiment and care in order to its full developement. This psychometric faculty in its higher and rarer forms, can become intuitively conscious, not only of the hidden or remote present but also of the past, which has helped to constitute the present, and of the future, the germs of which are of course already in existence. And the modification of the same faculty is that which from the mere handling of a letter, can read the character and history of the writer. According to this system, education ought to consist in great part, in the stimulation of the organs most essential to the well-being and success of the subject, and scientific *shampooing* might well alternate with academic exercises. The book before us is certainly indicative of great ability and industry, no less than of sincerity on the part of the author. His system too has the merit of embracing within its scope many of the abnormal modes of consciousness and expression, from the simplest phenomena of *Mesmerism* to the boldest reaches of *clairvoyance* and *prevoyance*. It is impossible to deny that well established facts of this kind transcend the generally recognized laws of consciousness and communication. They are at present, to a great degree, the province of charlatanry and superstition, but should not remain so. They are undoubtedly abnormal only because our science is too narrow but are in reality as strictly normal as the common operations of the organs of the senses. They are marvelous, and seem preternatural, only because they occur under laws that have not been identified and registered, but are really no more strange than the instantaneous passage of thought on the telegraph wires that stretch across a continent. We are by no means satisfied with Dr. Buchanan's philosophy, for it savors too strongly of materialism. Yet we cannot doubt that this book will be of value as a pioneer essay on the ground which psychology and the science of mind must occupy, or else become inadequate and obsolescent."

A more flimsy and superficial notice of a scientific work is seldom found in a respectable periodical. It furnishes no positive evidence that the book has been read by the reviewer, while it shows pretty clearly that the greater part of the work has not been read or comprehended.

The notice, though superficial, is evidently candid, and free from ill-will, yet the absurd allusion to shampooing, is rather too much like solemn buffoonery, for the dignity of the Review. Shampooing the phrenological organs is a process conjured up by the editor's imagination alone, to give a ludicrous and trifling air to nervauric experiments which he has probably never witnessed or understood.

Unless the notice was prepared in very great haste, it is remarkable that the editor should have so totally failed to grasp or conceive the subject of his notice. He conveys the idea to his readers that Buchanan's Anthropology is merely a phrenological theory with curious experimental illustrations. He recognizes it merely as an unsupported hypothesis, treating it simply as he might any purely speculative essay upon phrenology. He entirely forgets the fact, that the new system is not a Phrenology, but a complete Anthropology—a thorough science of man—physiological, mental, spiritual and pathognomic. He overlooks the demonstrations of the universal mathematics of mind which constitute Pathognomy. He fails entirely to perceive the amplitude of the subject, and dismisses it with a glance at a single aspect of the science.

This shallowness of perception—this incapacity to perceive things which have been fully and distinctly stated—is very natural to that conservative order of minds which can see in the future nothing but the repetition of the past, and which cannot recognize the dawn of a new science until its existence has been visibly embodied in the multitudinous volumes of libraries and the authoritative teachings of a college. That the whole matter should be regarded by the reviewer merely as a new hypothesis, is also very natural. Like other metaphysical philosophers, accustomed to deal in theories, hypotheses, and systems of mental philosophy, which have very little reference to fact,—he has little conception of the world-wide difference between a purely speculative writer who advances his own dogmatic convictions, and the more modest philosopher, who, not deeming himself the intuitive master of truth, goes forth to learn from its Divine author in the vast volume of his creation. The faithful reporter of carefully observed facts, carefully performed experiments, and carefully established principles, is a true benefactor of the human race, because he brings directly from the divine source of wisdom the truths which guide and elevate our destiny.

“Man, the minister and interpreter of nature,” fulfils a holy office when thus engaged in enlightening his fellow-beings. But man, the egotist, who, from the abundance of his own interior wisdom, aspires to lead his fellows in the path of philosophic inquiry without that divine

guidance which comes through nature, resembles more nearly the fallen angels, whose pride revolted from divine authority, and led them far away in the darkening paths of error.

To those whose minds have thus been led—who have absorbed the barren egotisms of metaphysics, and called them knowledge—it is very natural that all philosophy should seem but egotistic speculation and transitory theory like the metaphysical wisdom in which they delight. Yet future times will recognize as great a difference between speculative metaphysicians and the honest investigators of the functions of the brain, as between the ancient speculators who decided earth, air, fire and water to be the fundamental elements of nature; and the modern chemists who have determined by accurate investigation what those elements are.

A mind thoroughly immersed in metaphysical speculations,—unacquainted with the brain, is as incompetent to judge of an Anthropological treatise, as the ancient sophists to decide upon Faraday's Chemistry.

It is not, therefore, strange that the North American Review has failed to comprehend Anthropology; but it is a little remarkable that the editor should not only have ignored and misconceived, but have actually reversed the principles of the science in the most ludicrous manner,—charging it with materialism, while, on the other hand, materialists would condemn it for spiritualism. It savors altogether too much of materialism for the Review, not because it denies the existence of the soul, not because it asserts the soul's materiality, not because it asserts the human constitution to be an electric or galvanic machine, not because it makes the character exclusively dependent upon the number of ounces of cerebral substance, not because it recognizes the destiny of man as fixed by his cranium—for, in none of these things does Anthropology lend any countenance to materialism,—but merely because it recognizes the brain as the organ of the mind, and shows that it is subject to excitement and changes of condition. In other words, because it does not entirely divorce the science of mind from the living man, and render it a barren, worthless abstraction. Would not our learned reviewer consider it an equally serious impeachment of the science of Physiology, that it shows a material eye to be necessary for the sense of vision; and the material ear, with its little bones and curious canals, and arrangement of nerves, to be necessary for the sense of hearing? Is it not shocking materialism that we cannot work without hands, or walk without legs? or, think and feel, love and hate in this life, when the brains are out of the head?

Such materialism as this, most learned reviewer, is immovably implanted in the common sense of mankind—even in your own mind, in spite of metaphysical confusion; and however averse you may be to the details of cerebral organology, bear in mind, most respectable sir, that no one knows anything more about the mysteries of nature than what he has learned; and probably after a little study of the Anthropological portions

of that volume, aided by those who have been your predecessors in the inquiry, you will be somewhat better qualified to write a respectable essay upon the science of man, in which your present obscurity indicates the necessity of a pupilage,—however profound you may be in those metaphysical subtleties and doctrines which have a remote or direct bearing upon certain portions of Anthropology.

But, most respectable reviewer, how came you to overlook the fact that the new Anthropology is the first system of cerebral science which has definitely recognized man's spiritual nature? Why did you overlook the fact, that the book you so cursorily reviewed is the first which has pointed out the relations between the spirit, the brain, and the body?—the first which has given a scientific and philosophical demonstration of the future life of man—the first which has given to spiritual philosophy a solid foundation in the human constitution? How could you ignore the fact that the whole tenor of the work was in direct antagonism to that dead materialism to which the positive sciences are tending, and which all preceding writers on Physiology have strengthened by entirely excluding from the human constitution any recognition of the spiritual nature of man, and the *modus operandi* of its relations with the body? How could you be blind to the fact, that a stern materialism, which utterly excludes all knowledge of the mind or spirit of man from the circle of positive truths, has occupied nearly the entire world of science, and is closing in around the human brain, in which last strong hold the triumph of rigid materialism would ere long have been complete, leaving the spiritual nature of man as an erratic fantasy, ignored by all men of solid knowledge—to be cherished only by the superstitious, until finally extinct with the mythology of Rome and Greece?

Wake up, most dignified reviewer, from your metaphysical dreams, and learn that a new world of knowledge—a *terra incognita*, is invitingly open before us! and that there are many whose eyes are turned to the future ready to greet with pleasure the advent of new truth however momentous or beautiful it may be!

In the January number of the New York Scalpel, a brilliant and popular quarterly publication, devoted to medical criticism, hygienic information for the people, etc., edited by the distinguished surgeon, Dr. E. H. Dixon, the following appears among the literary notices, and indicates by its generous tone that the Doctor is by no means anchored in the metaphysical philosophy of the past, but is ready to welcome the new and the true:

BUCHANAN'S ANTHROPOLOGY.—*Outlines of Anthropology, as discovered, demonstrated and taught in 1841-42.* BY JOSEPH R. BUCHANAN, M. D. In four Parts. Part I. PHRENOLOGY; Part II. CEREBRAL PHYSIOLOGY; Part III. PHYSIOGNOMY; Part IV. SARCOGNOMY. Cincinnati, 1854.

"Since the departure of Gall and Spurzheim from the scenes of their earthly labors, there has been little in the progress of their science to disturb their spirits in their dread repose of Hades.

"The pyramid of sciences which they reared with Cyclopiian hands has received but few additional stones from other laborers, and is no nearer heaven to-day than it was when they left it. But although the altitude of their science may receive no increase, the sphere which it occupies is wider, though humbler than formerly. The phrenological retailers have diffused among the millions a slight knowledge of the character revealing science, which is interesting, simply because it comes home to the fireside, and illustrates in a very practical way the endless problem of human nature.

"Diffusion, however, is not necessarily propagation, unless it is reproductive. The crumbling elements of a pyramid may be blown over a continent by a passing wind, but the infinitesimal *debris* will neither fertilize the soil, nor cause the erection of other pyramids. Thus with the huge structure of Gallian phrenology. It has grown somewhat weather-beaten in the last thirty years—it has lost the freshness of novelty, without having acquired the venerable character of age; and although it has been slightly sprinkled over the landscape, no kindred structure has arisen to compensate for its decline.

"Half a century has elapsed since the developement of phrenology by Gall, and we have not heretofore had a single important contribution to the advancement of this science.

"The period of comparative stagnation has, however, come to an end, by the publication of a work which is destined to rouse the best thinkers of the age, and indicates the possibility of further progress in the direction of Anthropological science.

"This work to which we refer, "Buchanan's Anthropology," is the first thing we have seen since the death of Gall and Spurzheim, which evinces a capacity for undertaking the completion of their unfinished work. The author of this work does not belong to the class of scientific smatterers who speak of the functions of the brain without understanding the structure of that complex organ, and without a thorough knowledge of the general anatomy and physiology of man. On the contrary, he has attained a very influential position as a medical professor of profound attainments and liberal views, especially distinguished as an original cultivator of physiology. The above work, in which he has embodied a concise account of his new Anthropology, does not purport to be simply a review or enlargement of the system of Gall and Spurzheim; on the contrary, it claims to develop an original and far more extensive science, of which Phrenology constitutes but a part; and in recognizing Phrenology as an important portion of the science of man, the author does not simply follow his predecessors, but presents so many and important variations in the organology and philosophy of that science, with so many additions to its details, as well as modifications of the doctrines of cerebral anatomy and developement, that a phrenologist of

the Gallian school would find it necessary to commence his studies anew. Those who have not been absorbed in the evidences of the details of the Gallian system, (and we fancy that but few men, of much capacity for thought, have ever been inclined to regard the Gallian system as a complete and accurate science,) will find in the introductory "Review of the Gallian System," a scorching criticism upon the errors and deficiencies of that doctrine, which will satisfy them of the necessity of the radical changes proposed by the author.

"In these changes there is a plausibility and simplicity which will make one feel that if they are not true, they ought to be, if nature is to be rendered intelligible and rational in all her works.

"For example, instead of dividing the brain into an arbitrary number of organs, of exact boundaries, (after the manner of Spurzheim,) which organs cannot be verified in dissection, he maintains that every convolution is a distinct organ, and that there is an almost infinite variety in the organology of the brain, but that its functions are arranged and grouped in such manner, as to make their study more simple and satisfactory than it was in the unsystematic grouping of Gall. He gives a new view of the plan of cerebral growth, showing the fallacy of the common mode of measuring the brain, and by a new doctrine of occipital developement, he avoids the serious objections of Carpenter to the current system of phrenology.

"But however important may be the system of Buchanan, as a new system of the philosophy of the mind, adapted to a new view of the anatomy of the brain, it has a far more novel character in those departments of Anthropology which are beyond the boundaries of previous explorations. In the departments of Cerebral Physiology, Pathognomy, and Sarcognomy, we have a new continent of science. The functions of the brain as a governor of physiological action, and the wonderful manner in which its organs act at the same time on both mind and body, as set forth in this work, constitute a system of Cerebral Physiology. Every intelligent physician is aware that nothing has heretofore been brought before the world, which could be considered a Cerebral Physiology. The utmost that has been done in that direction, has merely given us a few general propositions and some vague ideas of the functions of parts lying near the medulla oblongata. In the system of Buchanan, the brain is regarded as primitively a mental organ in all portions of its structure, but as secondarily a physiological organ according to the character of the peculiar connections and relations of each part to the body.

"On the other hand, the different parts of the body maintain a definite and important sympathy with the mind. It is well known that diseases located in different parts of the body, produce very different moral and intellectual effects upon the patient. The profession have done very

little to develop the nature and the causes of these sympathies, or to show that they are guided by any regular laws.

"In Buchanan's *Anthropology* this subject is thoroughly explained, and the explanation constitutes the science of *Sarcognomy*, in the illustration of which the author gives us engravings of the statue of the Greek Slave, with a nomenclature indicating all over the surface of the body: the manner in which each locality of the surface corresponds to certain organs of the brain and traits of the mind.

"The general reader will observe at the first glance, that this singular organology of the body is quite in harmony with popular phraseology and usage. Love belongs to the breast, where all poets have located it, and the sentiments of aversion and hostility are located in parts of the body the very presentation of which is repulsive and insulting.

"In the department of *Pathognomy*, the new science aims at a high degree of mathematical precision, converting the indefinite and fleeting signs of emotion in the countenance or attitudes into the basis of an exact and rigorous science. What is especially wonderful in this, is not merely that our gestures and spontaneous movements should be classified satisfactorily or referred to their originating cerebral organs, but that the great mass of doctrines and facts on this subject should be reduced to a few fundamental laws of geometric simplicity. As a specimen of philosophic ingenuity, this portion of the work is really a master-piece; and to be appreciated fully, it is requisite that the reader should witness the personal demonstrations which the author has been accustomed to give in his collegiate lectures. These illustrations render the truth of the pathognomic laws perfectly obvious.

"In the department of *Pathognomy* the author includes the subject of *Physiognomy*, to which he has given an entirely new character. The developement of the face, and the various expressions produced by the movement of its features, are referred to the action of the brain, and a connection demonstrated, which no writer on this subject has ever before conceived.

"In giving this very brief notice of the new *Anthropology*, we are aware that our references can yield but a very inadequate conception of the outlines of this gigantic system, or even of the very concise treatise in which its principles have been condensed. But perhaps we have said enough to show that a new teacher, a profound thinker is addressing the age, and is destined to make a deep impression, if not upon all his contemporaries, at least upon the foremost thinkers of the times."

Although the Review falls far short of the Scalpel in its appreciation of *Anthropology*, it has advanced in a quiet way far beyond its own former position, in recognizing as true those marvelous facts in man's constitution, which the conservatives have heretofore uniformly ignored.

THE LUMINOUSNESS OF THE EYE.

BY PROF. J. MILTON SANDERS.

While sitting one evening in a very dark room, where thought was necessitated to occupy that time which might otherwise be less profitably employed by the eyes, I began to reflect upon a theme which had before that time never been satisfactorily elucidated. Wherefore do the eyes of animals shine in the dark? We notice that only those animals which see acutely in the dark, are gifted with the remarkable quality of rendering their eyes luminous, and that this brightness can be developed at the will of the creature. This luminosity must therefore hold some relation to vision, for we notice that it is only when the attention of the animal is aroused that its eyes exhibit this luminous appearance—only when the vision, as it were, strives to pierce the gloom, and to descry some object within it. We are all aware that before an object can be discerned, light must fall upon and thence be reflected back to the eye. We also know that there must be a sufficiency of light to stimulate the optic nerve, or else the object upon which it impinges cannot be discerned, or but imperfectly. How, therefore, can illuminating the eye produce vision, while the object to be viewed is enveloped in darkness? Here reflection would necessarily terminate without evolving any definite results, had we not resorted to demonstration.

Most persons are aware that if the eye be pressed in a certain manner a luminosity of an annular form will be discerned; but a few persons are enabled to produce an expansion of this ring, until it assumes the form of an uninterrupted disc. If this luminous disc be directed upon the pages of a book, or any other object not too far off, the letters can be distinctly seen. The appearance of the letters does not appear to be in the least connected with the external light, for the darker the apartment the more brilliantly the letters appear to be illuminated.

If, therefore, the eyes of those animals which see in the dark, or those animals which have luminous eyes, be dissected carefully, there will no doubt be observed near the retina, one or more muscles whose office is to press the eye in a peculiar manner, that this luminousness may be developed. This peculiar faculty of luminousness is of course greater in the eyes of the feline tribe, and those which see in the dark, than in those of man.

This curious phenomenon has not only been accomplished by me, but other persons who were with me were likewise enabled to perceive objects about the room, although the experiments were done in an apartment from which the external light was totally excluded.

The question which would naturally present itself to all minds is, that if external light is not present, wherefore does this luminousness of the

eye enable us to distinguish objects which are themselves shrouded in total gloom? The experiments of Moser have elicited the interesting fact, that at all times each object is radiating from its substance a peculiar set of rays, which possess the quality of impressing themselves upon another substance placed in close juxtaposition to it. The result of this mutual impression is, that the exact picture of the one is induced upon the other, even in the dark. This will transpire, even if the two bodies are not in contact, but in close juxtaposition. From these experiments, and from others equally as striking, we infer that there are not only rays of a peculiar and perhaps unknown nature, continually evolved from all bodies, but that there are likewise luminous rays at all times radiating from them, but of entirely too delicate a nature to the eyes of common observers. This, in fact, has been ably and fully demonstrated by the illustrious German philosopher, Riechenbach. This gentleman has been enabled, through the aid of certain impressible persons, to demonstrate that a common bar-magnet is at all times radiating, especially from its poles, luminous rays. He has also proved that insentient matter not under that condition termed the magnetic, gives out certain streams of luminosity, which can be discerned quite vividly by certain impressible persons. These are facts thoroughly demonstrated, and have no relation whatever to those impalpabilities termed theories.*

All matter, therefore, is radiating continually luminous rays from its substance, together with other rays not yet thoroughly investigated. This we see beautifully illustrated in the diamond, for that gem, if previously exposed to the light, then carried to a dark place, emits luminous rays so vividly, that they can be observed by most persons at several yards' distance. It is not impossible, therefore, that all bodies, but with varying power, absorb through the day a certain specific quantity of light, which they emit at night. It is probable as no two bodies have the same specific capacity for heat, that they likewise have equally dissimilar powers of absorbing specific light, and consequently of radiating it.

The luminousness of the eye, it is not improbable, imparts to the optic nerve an exalted sensitiveness, by which those rays of light radiating from objects in the dark can be appreciated sufficiently to discern them. If it be that this luminosity of the eye produces vision, then certain persons only who are more impressible than others, can see objects in the dark, or at least observe them most vividly. This has been proven true, for while one person cannot discern the page of the book, even if after having practiced repeatedly for many nights, others more favorably constituted, can distinctly see the letters at the first trial.

*Matter, while undergoing decomposition, gives out luminous rays and generates heat. Persons, as has been proven by Baron Riechenbach, who are peculiarly impressible, can readily discern the spot where a body is buried, by the luminous appearance above it. This luminousness may arise from phosphuretted hydrogen, still it is so faintly luminous, that none but those impressible persons can perceive it.

The deeper we delve into the arcana of nature the more we are impressed with the conviction, that we are but on the threshold of her great temple. As we penetrate into the deep crypts of matter, and take cognizance of the strange forces therein concealed, we are struck with the superficiality of our previous notions, and impressed with the conviction, that as investigation continues to progress, we shall finally be led into an acquaintance with the secret forces which give to inanimate matter the might of sentiency. We find that all about us which appear dead and still, are not so, but that insentient matter is gifted with powers, and is endowed with forces, which give to it a double interest. The spurned clod, and the unheeded stone, are not, we find, mere aggregations of dead matter, but they, too, are gifted with an active spirit as restless as the leaf of the aspen. Yonder cold pebble, taken from the brook and thrown suddenly upon the shelf, is not, after all, the mere conglomeration of lifeless matter we had once thought, but is richly endowed with inherent activities, while its ultimate particles, or the forces which actuate them, are never at rest. At all times it is flinging from its substance millions of rays both of light and heat, and perhaps likewise others too subtle even for our investigation. There are going on within the secret crypts of its substance, in the interstices between its molecules, constant processes of decomposition and recomposition. Each little cavity is a laboratory where nature is busily engaged at her mysterious chemical metamorphoses, as the wondrous powers of the microscope will reveal. But it is the light-emission that we here especially take cognizance of, and it is thus that the continual activity of the insentient body is manifest, by revealing to the optic nerve, rendered preternatural by pressure and a peculiar luminousness, its own form amid the gloom of the blackest night. How richly must the tiger be endowed with this wonderful faculty of rendering its eyes luminous! How keenly does its vision pierce the gloom of night, and detect its unwary prey! Yet we look for centuries at this curious phenomenon, and never ask ourselves the question, wherefore is it so? The question has been asked and probably answered.—*Newton's Express.*

Cincinnati, January, 1855.

MEN WITH TAILS.

We recently stated that a man, woman, and child were on exhibition in London, each with a caudal appendix, or tail, about two inches in length. We find a confirmation of the statement in late English papers.

Dr. Hubsch, Hospital Physician at Constantinople, has addressed a letter on the subject to the London Medical Times which adds many interesting details to those already received from travelers. We will briefly lay before our readers the information, more or less positive, which is

there given, on the existence of this curious variety of the human species, and of which the earliest indication dates back as far as 1677.—*Western Christian Advocate*.

"At this time, when attention seems to be concentrated on the subject of a tail-bearing race called *Niam-Niams*, it gives me much pleasure to be able to add some observations which I have had occasion to make at Constantinople.

"In 1852, I saw for the first time one of this race, a negress. Struck by this phenomenon, I interrogated her master, a slave merchant. I was informed by him that there existed, in Nigritia, Africa, a tribe called *Niam-Niams*; that all the members of this tribe bear the caudal appendix; and, as exaggeration is a necessity to the Oriental imagination, he assured me that he had seen tails two feet in length. The one observed by me was smooth and without hair, was two inches in length, and terminated in a point. The negress was black as ebony; her hair was crisped; the teeth were white, thick, and inserted upon the alveolar processes, strongly inclining outward. The four canines were filed; her eyes were injected with blood. She ate raw meat with much relish; clothes were disagreeable to her.

"Her master had offered her for sale for six months, at an exceedingly low price, but was unable to sell her. The horror which she inspired not residing in her tail, but in her taste—which she took no pains to conceal—for human flesh.

"Her tribe eat the flesh of prisoners taken in battles with the neighboring nations, with whom they are constantly at war.

"When any one of them dies, the relatives, instead of interring the body, eat it; from this cause there are no cemeteries in the country.

"They do not all lead a wandering life; many of them construct huts with the branches of trees. They manufacture the implements of war and of agriculture—cultivating maize, grain, etc. Cattle are also bred by them.

"The *Niam-Niams* have a language which is altogether primitive; it contains many Arabic words. They go entirely naked. The strongest among them becomes their chief; he it is who leads them to battle, and it is he who divides the booty. It is not known whether they have a religion; but it is probable they have not, from the very great facility with which they embrace any that is taught them. It is very difficult to civilize them, their instinct leading them always to search for human flesh. There are examples of slaves who have killed and then devoured the children of their masters who have been confided to their care.

"I saw, last year, a man of this same race, having a tale one inch and a half long covered with a few hairs. He seemed to be about thirty-five years of age, was robust, of good constitution, ebony black, and with the same particular conformation of the lower jaw, spoken of above, that is,

the alveoles inclined outward. Their canines are filed in order to diminish their masticatory force.

"The Niam-Niams are endowed with Herculean strength. The merchants reject them, as they are so very difficult to subjugate, and the people fear to confide to them the guard of their houses.

"I knew, at Constantinople, the son of an apothecary, ten years of age, who was born with a tail one inch in length; he belongs to the white Caucasian race. One of his ancestors presented the same anomaly. These phenomena are generally regarded in the east as a sign of brute force.

"The Turks have known for a long time this race of men, and are very much astonished that scientific Europe seems to ignore their existence at this late day."

J

CONSTITUTION OF MAN.

A general view of the constitution of man is a necessary preliminary to its analytical study. The life of man is located in the totality of his frame. Yet, it cannot be said to be equally distributed, and to hold an important relation with all parts. The phenomena of life are in continual progress in all parts, but the most important effects and controlling forces of life, have more circumscribed locations. Speaking of life in a purely mechanical and chemical sense, we might recognize its diffusion throughout the entire body. In a physiological sense, the vital force is especially concentrated in those parts where the most active and vitalizing processes occur, and where the resistance to death is the strongest. The heart and lungs might therefore be considered the center, or points of departure of physiological life, as it is from these two organs that the influence proceeds which sustains the healthful progression of vital phenomena. But in a higher and truer sense we may say that life resides in those parts in which we are conscious of existence, and which have a commanding control over their subordinates. It is in the brain and its ramification of spinal nerves, for sensation and voluntary motion, that the conscious existence of man is located. Specially, and positively in the brain—incidentally by communication in the corporeal nervous system. Although we have really a conscious existence in the brain alone, the sphere of consciousness is not capable of being very distinctly located; for the spiritual principle in man is not susceptible of the same accurate limitation as material structures. Our apparent consciousness throughout the body is derived from the brain, and ceases to exist when

the communication with the brain is interrupted. We may therefore say that in the highest and truest sense, man lives in his brain, while in the subordinate physiological and chemical senses, life is located in the body. In this higher or psychological sense, life signifies, not a series of material changes visible to the eye, but a series of events known only to our consciousness—our thoughts and emotions; our passions, pleasures, desires, appetites and physical sensations. These, in their totality, constitute human life, as it is understood by mankind; while the material phenomena of the body, which are the mere circumstances or conditions of life, are understood only by laborious scientific investigation.

This psychological life, being all of which we are conscious, and all for which we care, should be regarded as the true life of man, of which the physiological and chemical phenomena are but the necessary conditions and instrumentalities. We should not forget in our chemical and physiological studies, that we are examining merely the physical apparatus necessary to life, the true life being something far higher and subtler, which is not absolutely dependent upon its material apparatus, and which survives the destruction of its material instruments.

The life of which we are now speaking, is not the conscious existence of a disembodied spirit, but the conjoint operation of the spirit with its material organs. Terrestrial human life is therefore the result of the union of the spiritual powers with the physiological structure, and their continual mutual reaction. It depends, therefore, upon the maintenance of such a condition in the brain and nervous tissue, as admits of inter-communication with spiritual influences. While human life exists, or in other words, while spirit and matter are properly combined, there is an intimate sympathy between them,—every material change in the brain produces a corresponding change in the spiritual power, of which, in turn, by ideas or by borrowed spiritual influences, modifies the condition of the brain. Hence the most essential fact to the continuance of life is the preservation of the brain and nervous system in that high and delicate state of organization, which admits of spiritual influences. This condition is maintained by the red arterial blood, which, as it passes through the canals and pores of nervous structures, imparts a warmth and vitalizing influence which sustain their action. This vitalizing influence is believed to be certain imponderable agents derived from the oxygen of the atmosphere and evolved in the blood by the combination of oxygen with hydrogen and carbon, developing a peculiar imponderable atmosphere or aura, which accompanies the red globules of the blood, and which gives to the nervous substance the subtle imponderable fluids necessary for its high functions. Whether the globules or cells of the nervous structure, secrete or separate these imponderable fluids from the blood, or whether they are imparted by mere contact, it is unnecessary to inquire. Suffice it to say,

that life is commensurate with this influx of imponderable agents by the blood, and that an extensive circulation, and active respiration, develop its higher manifestations, while the exclusion of oxygenated blood from any part of the nervous system arrests the operations of its life.

So wonderfully are the powers of the brain exalted by an increased influx of arterial blood in the whole or any portion of its structure, and so uniformly do they decline, as the blood becomes more venous or deteriorated in quality, that it would be difficult for one to avoid the conclusion that thought and conscious life were mere products of cerebral action, if there were not evidences of a different character to prove the independent existence of a spiritual power.

Life may then be defined as the phenomena resulting chiefly from the action of arterial blood upon nervous substance. In this process, from the delicacy of the compounds, or from the delicacy of the organized substances concerned, there is a continual tendency to decomposition and disintegration of substance which requires to be replaced. This is effected by the deposit from the blood, of such substance as is appropriate to nourish nervous structures. Hence arises the necessity for a continual supply of nourishment for the manufacture of new blood. This requires a complicated digestive apparatus to convert our food into something analogous to blood. Hence the necessity for the alimentary canal, the liver, the pancreas, and the organs of mastication; while the necessity of removing effete materials from the blood, and discharging heterogeneous particles which may gain admittance, originates the necessity for the activity of the kidneys, skin and bowels. This complicated apparatus is all necessary to counteract the continual tendency to waste and decomposition. Then to supply these organs with food and protect them from mechanical injuries, the skeleton, with its apparatus of muscles must be added, which creates a continual demand for nourishing food, and requires a proportionate developement of the nervous system to control its action. To sustain the activity of the whole of this psychological, digestive and locomotive apparatus, we need the heart to propel the blood actively to all parts, and lungs to maintain a continual supply of imponderable elements from the oxygen of the atmosphere. Hence the peculiar constitution of man, in which all the organs have a reciprocal influence or sympathy through the blood and the nerves, and the largest organs exercise a paramount influence, giving their own character to the entire temperament.

The mind, however, is not entirely satisfied by this description of a complex structure with parts that are mutually reactive, but desires to rest upon some central or primary conception to which the other ideas are subordinate. There is a prevalent desire to determine the positive seat of life in the human constitution—to trace all its vital phenomena to some ultimate and simple causation. The materialist finds this ultimate caus-

ation in the properties of matter, and regards life as simply the effect of an organization which gives to these properties an opportunity of displaying systematic effects. The spiritualist finds his ultimate causation in the divine spiritual energy operating by continual influx into terrestrial forms.

But whatever this *fundamental* causation may be, the *proximate* causation of vital phenomena is the practical question which principally engages the attention of the inquirer. Does life proceed simply from a living force resident in the brain, which moulds and develops the body, and which is the continual source of its operations? Or does it proceed from the properties of the corporeal structures, which, when they have elaborated a well developed brain, originate thereby a more powerful mind? Either doctrine may be plausibly maintained, yet each is rather unsatisfactory when tested by reference to facts.

The doctrine which refers all to mental power and the brain, is easily refuted as we see every function of animal life performed by invertebrate animals without brain, while in vertebrated animals the functions of animal life are often most powerful when the brain is but little developed, and in man a very large developement of the brain diminishes the general vital force of the constitution. Hence it is evident, that although the mind and brain exert an influence upon the body, they are not the sources of its vitality, which they consume rather than increase.

BLETONISM.

This subject having been illustrated in the lectures on Anthropology, additional facts will doubtless be interesting to the reader.

Mount Vernon, Lawrence Co., Mo., July 13th, 1852.

EDITOR OF THE VALLEY FARMER:

DEAR SIR:—I have noticed in your May No. a few columns devoted to the subject of Well-Digging, and the mysteries of finding water under ground. I am not a skeptic in that doctrine, notwithstanding I am as uncertain as to the why or wherefore of the thing as other men in whose hands the mystic rod will not move. About the year 1808, in the State of Tennessee, and while a boy of fifteen years of age, I observed that the tops of growing timber had a tendency to lean toward water, and at a certain place where a large spring of water broke out of a hill side, ran a few feet and fell some ten feet over a rock into a cavern, and at the distance of about eighty poles broke out at the bank of a small river, I had explored this subterraneous passage of the water in its whole length, and

thought I could mark its route on the top of the ground, over a smart little rise, by the projecting limbs and recumbent tops of the trees, and particularly of some species of timber more than others. This idea led me to notice other places, and I thought I had made a great discovery, and I began to broach my new discovery to others. I had made some disciples among the boys, but when the older ones got hold of it, they either scolded me for my superstitious folly or laughed me to scorn. Well, I had got so confirmed in my own doctrine that I have, for the period of forty-five years, been a close observer and examiner of the matter, and can now affirm, from long experience and many actual experiments on the subject, that I can, in a timbered country, tell every spot where a vein of living water runs, and trace it in its winding under ground. Your article was the first I ever saw in print on the subject, and I am in hopes it is not the last, for be assured a science of important utility lies at the bottom, and it requires several heads and hands to pick it out.

In the year 1811 was the first I ever knew anything of the rod working for water, and from my previous observations, the idea caught, and I took hold of the rod with a believing grasp, and found that it would work. From this discovery I proceeded to try other experiments, and I found that wet weather streams and stagnant pools, or even streams above ground, had but little influence on the working of the rod. I found some in whose hands the rod would not work, but when I grasped their hands in mine, it would work in spite of them, and to their astonishment; and others again, I have found in whose hands it would not work when I grasped their hands in mine. The why or the wherefore of this I am not able to account for.

In the course of my experiments, probably fifty wells have been dug after my direction, in which but one solitary failure has been made, and seldom but a foot more or less from my guess. I have found that the hazel is the best, although the beech and hickory, and several other kinds of timber, will do very well. I chose the hazel of last year's growth, forked, and both prongs evenly of a size and length, trimming each to the extremity. If I wish to find a vein of water nearest me, I let the rod swing horizontally, holding the prongs perpendicularly over each other, in this position the point of the rod will move toward the stream, and by moving in that direction until the rod turns back, it is easy to ascertain the perpendicular point over it, and follow the stream back and forth so as to obtain a shallower spot, or one clearer of rock on the vein. When the spot is ascertained, hold the rod in a vertical position, on either side of the stream, holding it firm, a prong in each hand, thumbs up, and the point of the rod will attract forward and downward, so as very often to break both prongs, but when the draw is very strong, let the rod a little looser in the hand to prevent its breaking. When it has come to a certain position, either in a horizontal or most generally under, it will

make a short pause, and quiver like the needle of a compass in settling. When in this state of mysterious excitement, the mind of the operator seems to have some directing influence, for the desire now is felt to know the depth, and the inquiry of the mind is instantly obeyed by the inanimate rod, super animated, and it begins regularly to beat or vibrate, one, two, three, four, etc., for the number of feet. This may appear strange to many, but I have hit oftener under a foot than over, in the depth.

I have for several years back been collecting and arranging many things on this subject, and had something like a small volume of paper ready for revision and systematizing, when, (last winter was a year ago,) I had the misfortune of having my house, library, papers, and all that I had, burned up, and what I now write or may write in future on the subject, will be the effusion of fixed principle on long past experience.

Many minds revolt from the ideas of things they cannot understand the why and wherefore of, or reason for. They see the "water conjurer," as they please to call us, feeling about with our forked sticks, and guessing where the water may be or may not be, just as it happens.

* * * Well, just so with other great discoveries. I wonder how Laban felt when Jacob proposed to him a certain thing? Gen. xxx:32. And if Jacob had told him the whole plan I have no doubt but that Laban would have laughed at Jacob's supposed folly and madness; but the readers of sacred writ know the effect that a few spotted rods placed in the watering troughs, had on the cattle, and that a divine order of Providence is no more or less mysterious, nor no more or less true than the operation of the same kind of rods in discovering streams of water underground. Abraham, Isaac, Laban, Jacob and others, dug wells in their day, and I have no doubt but the effect of this mysterious rod was then understood, as rods were used as divining mediums. Moses and Aaron, and Egyptian Magicians used rods, and no doubt the Eastern Magicians, or as they were called, wise men of the East. But let this be as it may, it is now a known fact that rods are used, and that to some good purpose in the discovery of the hidden beverage, Nature's greatest blessing to animal existence.

The history of the rise and advancement of the philosophy of electricity, of magnetism, galvanism, psychology, etc., will show by what laws of regulations and adaptations things are connected with things in their different physical operations. And who knows why and wherefore that the great science of hydrology should not, under some hand or hands be perfected into a practical system, and rank among the studied sciences of future generations.

JOHN W. WILKINSON.

THE MAGNET AND COLD.

History informs us that many of the countries of Europe, which now possess very mild winters, at one time experienced severe cold during this season of the year. The Tiber at Rome was often frozen over, and snow at one time lay for forty days in that city. The Euxine Sea was frozen over every winter during the time of Ovid, and the rivers Rhine and Rhone used to be frozen so deep that ice sustained loaded wagons. The waters of the Tiber, Rhine and Rhone now flow freely every winter, ice is unknown at Rome, and the waves of the Euxine dash their wintry foam uncrystalized upon the rocks.

Some have ascribed these climate changes to agriculture—the cutting down of the dense forests—the exposure of the upturned soil to the summer sun, and the draining of the great marshes. We do not believe that such great changes could have been produced on the climate of any country by agriculture, and we are not certain that any such theory can account for the contrary change of climate—from warm to cold winters—which history tells us has taken place in other countries than those named. Greenland received its name from the emerald herbage which clothed its valleys and mountains; and its east coast, which is now inaccessible on account of the perpetual ice heaped upon its shores, was, in the 11th century, the seat of flourishing Scandinavian colonies, all traces of which are now lost. Cold Labrador was named Vinland by the Northmen, who visited it in the year 1000, and who were charmed with its then mild climate. The cause of these changes is an important inquiry.

A pamphlet by John Murray, civil engineer, has recently been published in London, in which he endeavors to account for these changes of climate by the changeable position of the magnetic poles. The magnetic variation or declination of the needle is well known. At the present time it amounts in London to about twenty-three degrees west of north, while in 1659 the line of variation passed through England and then moved gradually west until 1816. In that year a great removal of ice took place on the coast of Greenland; hence it is inferred that the cold meridian, which now passes through Canada and Siberia, may at one time have passed through Italy; and that if the magnetic meridian returns, as it is now doing, to its old lines in Europe, Rome may once more see her Tiber frozen over, and the merry Rhinelander drive his team on the ice of the classic river.

Whether the changes of climate mentioned have been caused by the change of the magnetic meridian or not, we have too few facts before us at present to decide conclusively; but the idea once spread abroad, will soon lead us to such investigation as will no doubt remove every obscurity and settle the question.—*Scientific American*.

SHAKERTOWN.

This village, or rather group of villages, is about seven miles from Franklin, and four from Lebanon, Warren county. There are in this community, between four and five hundred persons, and about five thousand acres of land. The Shakers are a neat, quiet, industrious people. They are divided into five families, known by the following names: the "North Village," "Center Village," "South Village," "West Brick," and the "West Frame." They are emphatically a domestic people, carrying on a great many useful branches of manufacture. Hence, we have Shaker brooms, baskets, cloth, etc. They call themselves the "United Society of Believers," have nothing to do with political matters, and call all others outside of their community, "worldlings." They believe in perpetual celibacy, and in dissolving the marriage relation, and also the parental and filial ties. The husband must renounce his wife, the wife must forsake her husband; parents must give up their children, and children must abandon their parents. Their religion is as erroneous as it is curious. Their chief religious exercise consists in dancing and singing. When they meet for religious worship they enter a large room, remain silent for a short time, and then suddenly arise, and all together repeat the following:

"Come diddle,
Come daddle,
Come dow—
You long-tailed devil,
You must go now:
Cut off his tail! cut off his tail!"

While repeating the last line of the above, the whole assembly simultaneously strike the wrist of the left arm with the lower edge of the right hand open, as indicative of cutting. This is religion with a vengeance! I think they would do a better service for the world, if they would "cut off" his *head*. At one time, it is said, they drove the "Old Fellow" out of their assembly, and chased him under a hay-stack *instantly*. I think the old fiery "Serpent" escaped.

S. L. YOUTEE.

Franklin, O., Jan. 21, 1855.

Western Christian Advocate.

[If the above be true, truth is more *ludicrous* than fiction.—ED. JOUR.]

ASPECTS OF TRUTH.

While all desire to see the truth, many fail to see it clearly on account of the fogs which environ their position, or the colored glasses which they wear. Others, with tolerably clear vision, behold very different aspects of truth on account of their different positions. These remarks are forcibly illustrated in the reception of modern spiritual phenomena. Dr

Richmond, in our last number, supposes that they arise entirely from subtle impressions on our own minds, or else from the creative power with which our own minds actually vitalize and energize the automatic creation of our own thoughts.

A friend of spiritualism has been prompted by Dr. Richmond's essay to send a reply, for which I regret that I cannot find room, as the Journal is altogether too small for its legitimate purposes, and cannot spare even a page for the discussion of such subjects. Our correspondent delivers his sentiments with equal earnestness and frankness, pronouncing the Doctor almost a monomaniac in his theory, like those who are so prejudiced by early education "that they will not permit a thought to enter their minds which tends in any degree to controvert their firmly fixed opinions. Their minds will resort to a variety of subterfuges, of the most *tortuous warped* and *ridiculous* nature to account for facts which have come up, and which must upset their cherished dogmas."

However "tortuous and warped" the Doctor's theory may be, he is very candid in admitting the facts of spiritualism, and equally candid in reasoning on the subject, and attempting a philosophic explanation instead of resting contented in dogmatic denial.

Dr. Richmond is one of the best co-operators that spiritualists could desire, for he frankly states his theory and exposes it to criticism. It is about the only theory that could be adopted after denying spiritual communication. And if this theory is so extravagant, tortuous, serpentine and ridiculous, as our correspondent maintains, it constitutes a perfect *reductio ad absurdum* for anti-spiritualism, and therefore illustrates by contrast the superior simplicity, beauty and common sense propriety of the spiritual philosophy.

There is very little danger of the world being converted to Dr. Richmond's faith, for those who do not rest in stubborn denial or quiet indifference as to the facts, will generally admit after recognizing the facts, that they clearly prove the presence of invisible intelligent spirits.

POWER OF THE HUMAN VOICE.—"Hoffman's Organophonic Band," have recently been giving a series of concerts of a wonderful character. The Bristol Mercury thus describes them:

"The artists, nine in number, form what is termed in the bills, a "human voice orchestra;" in other words, they, by means of vocal organs, imitate a variety of instruments. We are told that the perfection to which they have reached has cost their conductor a large expenditure both in time and money, and the closeness with which they imitate is interesting, not only as displaying the capabilities of the human voice, but also as showing what seemingly insurmountable obstacles skill and perseverance

may overcome. The organophonic musicians do not confine their imitations to any particular class of instruments; brass and reed, wind, string and percussion fall equally within their scope. One man screws his mouth up to a sort of whistling form, and straightway he emits the rich, mellow tones of the clarionet; a second produces those of the cornet, a third becomes a sort of a biped ophiclide or trombone, a fourth imitates the crisp rattle of *tambour militaire*, while a fifth so truthfully imitates the jingle of the cymbals that it is difficult for the listener to persuade himself that he has not before him some turbaned Ethiop clattering the brazen sounds after approved oriental fashion. When playing in combination, the singers produce much of the effect of a small military band, but at intervals of the concert a couple of the most skilled of them venture to appear as soloists, and more marvelous still, one of them actually plays by himself "concertante duett," on the clarionet and cornet-a-piston."



MORAL INFLUENCE OF THE INTELLECTUAL ORGANS.

In determining the destiny of man, and in the wise statesmanship that controls the rise and fall of nations, one of the most important questions that needs determination, may be thus expressed :

What influence upon the moral nature, is exerted by the cultivation of the intellectual organs?

Deeply interesting, too, is this question to every parent or teacher, and to every young man engaged in the holy labor of self-culture.

Does the systematic and vigorous cultivation of the intellectual organs tend to elevate or lower the moral character of a nation? Or, is it neutral in this respect, and void of bearing upon morality and religion? Or, does it simply modify the moral character, giving it a new aspect, without elevation or depression? Such are the questions for a statesman.

Again, if violent or vicious impulses are manifested by the young, is it desirable to subject them to a vigorous intellectual discipline, and would such discipline elevate their moral nature, or sharpen their vices to a keener edge, giving them greater success in knavery? Is it well for the farmer, whose sons are growing up strong in health and integrity,—plain and uncultivated—but good and true, to send them to college, and subject them to purely intellectual culture? Would they be apt to go back better and nobler men, or would their moral and physical stamina be improved by collegiate cultivation? May not the vast efforts of the philanthropists for the education of the masses, result in partially undermining their true strength of character, and substituting luxurious vice for hardy manhood—plotting, cunning and trickery for bold integrity—vicious

speculations and the crazy theories of charlatanry for the old fashioned stability and integrity of society? These are grave questions; and demand to be met, not by the spirit of disputation, but by the light of science.

Again, is it true, as some affirm, that moral corruption prevails in the best educated classes, and that the highest order of virtue can be found only among a comparatively rude and unsophisticated people? Or, is it true that ignorance and vice go hand in hand, and that the uneducated classes generally constitute a rabble, which can be regulated only by military power?

Finally, in reference to ourselves, is intellectual growth the highest or greatest growth of man—the one thing needful to his emancipation from vice and error—or is it a process which exhausts the vital force, reduces the moral dignity, and results in a negative insignificant character, incapable of exalted greatness or goodness?

In reference to all these questions, much might be said upon both sides, zealous and eloquent debates might be held, and resolute partisans formed for opposite opinions. But it is the noble function of science to terminate all intellectual strife, and harmonize antagonistic parties, by pointing out to each the amount of truth contained in the doctrines of all.

Anthropology clearly reveals many facts and principles, from which all of these opinions might have taken their rise, and when it points out the just foundations of adverse opinions, it shows that the truth is not merely an intermediate doctrine between those of antagonistic parties, but a more comprehensive doctrine than any, and materially different from all. The settlement of this great educational question by Anthropology involves many complex relations, but the elucidation is so clear, so ingenious and satisfactory, as to render it a delightful task to travel by the pleasant pathways of positive science, from the obscure stages of philosophical disputations to the distinct recognition of unquestionable laws.

Aside from all scientific illustrations of this subject, the practical fact appears to be well established by experience that the general tendency of intellectual cultivation is to repress the developement of vice, and that criminal offenses are extremely rare, among the well educated portion of the population.

A New York Journal remarks—"The statistics of our state prisons show that of all the inmates received during the year 1852, less than five per cent could read, write and cypher. Now, when, we recollect that four-fifths of our people can read write and cypher, we must say that these statistics prove that education does suppress vice. If the school-house were as productive of crime as ignorance, out of every hundred men sent to the state prison, ninety should possess a good English edu-

cation. Statistics, however, prove the very contrary of this. That crime is increasing among us we admit, but it is only because immigration is carried on to a greater extent than formerly. The foreign population is only equal to about one ninth of the whole population of the country, and yet this population furnishes us with three-fifths of the crime."

In harmony with the foregoing facts, I have often observed that in persons of good moral character, the physiognomy indicated high intellectual cultivation, with but moderate activity in the moral region. Why and how is it that intellectual cultivation thus becomes a substitute for moral? Are the intellectual and moral organs so closely connected in development, and so analogous in their actions, as to render the cultivation of one almost equivalent to that of the other? In one view of the subject we may reply in the affirmative, but in another view our answer must be emphatically negative. There is an intimate association between the intellectual and moral organs which causes their actions to be co-operative; and, at the same time there is an occasional rivalry and antagonism between them, and a strong tendency of the intellectual organs to associate with the basilar, and thus co-operate with vice, giving it remarkable power and success. If such were the general law it would seem to impeach the benevolence of providence, and prognosticate a gloomy destiny for man. But, on the other hand, the general prevalence of the higher law, that intellectual and moral action should co-operate, brightens our landscape, and notwithstanding the mixture of evil, which we must recognize in the tendencies of human nature, assures us of the final triumph of the good.

The reason why intellectual is so closely associated with moral cultivation is, *practically*, that intellectual cultivation requires the restraint of the basilar organs, and thus favors the preponderance of the moral. Sedentary pursuits and concentrated thought are incompatible with the full exercise of the restless organs which tend to violent crimes. Hence students and persons of cultivated minds are especially exempt from any tendency to turbulence or violent acts, and if they commit offenses are apt to be guilty of those which have a gentler and more cunning character.

If the antagonism of the intellectual organs to crime depends upon the calming and restraining effects of study, it may be supposed that no such influence would be exerted by intellectual activity of a less studious character, as in the ordinary pursuits of business. The intellect of the hunter, the warrior, the traveler, the merchant or the politician, may be as intensely active and thoroughly cultivated as that of the student, but their intellectual power is not a guarantee of their moral worth. Their intellect co-operates as readily with the bad passions as with the higher sentiments.

It may therefore be affirmed that intellectual power developed by an

active life, is not an indication of moral worth, and that it is only the tranquil educational developement of the intellect or some still higher intellectual cultivation in connection with the moral sentiments, which tends to the restraint of crime. It may, then, be justly maintained, that although increase of intellectual power does not necessarily increase moral worth, intellectual *education* is really one of the most powerful co-operative agencies for moral improvement.

Viewing the subject *NEUROLOGICALLY* (i. e., by reference to the cerebral organs) we discover clearly *why* and *when* the intellectual and moral organs must co-operate.

In the first place, intellectual power and activity must depend upon the general activity of the brain—upon the concentration of nervous and sanguineous excitement in the intellectual organs. Hence the aggregate tendency of the basilar organs, which divert the vital forces from the brain to the body is highly unfavorable to the intellect—especially to concentrated, correct and philosophical thought. All of the basilar organs tend to produce more or less unsoundness or feebleness of mental action and both insanity and fatuity may be produced by certain basilar excesses.

On the other hand, the organs which tranquilize basilar excitement and give to the cerebral a proper predominance over the corporeal functions lie in the upper half of the brain, and on its lateral aspect, in a locality intermediate between the energetic and feeble, the virtuous and the selfish organs—or, more accurately speaking, intermediate between the virtuous and energetic above and the neutral, which are *immediately* contiguous, below.

The organ which gives the highest predominance to pure mentality, or in other words, develops cerebral action at the expense of corporeal, and produces a cerebral or cephalic temperament, is situated vertically above the ear on the temporal arch, at the upper portion of the organ of Sublimity. Directly posterior to this lies the organ which not only invigorates but regulates and sustains in a proper manner the action of the brain,—the organ of Sanity, adjacent to the upper edge of Cautiousness.

These organs are necessary to the sound and vigorous action of the intellectual faculties, and especially of the reasoning powers, because they sustain the tone of the brain, and repress all influences unfavorable to sound reflection. They also invigorate greatly the moral faculties, Sublimity being co-operative with Religion, and Sanity with Firmness. It is thus obvious that the intellect, in its sound, tranquil, reflective manifestations, co-operates with the moral faculties, and that in proportion as its action is unsteady and scattering it co-operates rather with the basilar region.

All of the intellectual organs may thus co-operate with the coronal or the basilar regions, but it is chiefly the reflective or reasoning organs

which are disposed to act in a calm, concentrated manner, while the natural tendency of the perceptive organs is to restless, desultory action. The systematic cultivation of the reflective organs, therefore, is highly conducive to our moral improvement, while the cultivation of the perceptive organs is more apt to strengthen the animal than the moral nature.

It is a very common opinion that purely intellectual cultivation has an ennobling moral influence, without reference to the distinction just mentioned. But while philosophical studies, and all investigations which involve a necessity of reasoning or thinking profoundly, are eminently conducive to our moral growth (as wisdom and goodness are nearly allied) there is no such tendency in that intellectual activity which belongs to the perceptions of business and travel, nor in the cultivation of the descriptive physical sciences, mineralogy, conchology, botany, zoology, anatomy, chemistry, natural philosophy, astronomy, mathematics, and the various arts, except in proportion as they exercise the reasoning faculties. On the contrary, there is a decided tendency in such studies (with the exception just mentioned) to diminish the moral elevation of the character, and, like business pursuits, to strengthen the predominance of the animal faculties, and especially to deaden the more exalted and magnanimous sentiments. The objects of positive or physical science being entirely material, the tendency of such scientific study is to promote materialism and to give an impregnable strength to the convictions of the materialist.

Such studies are not at all at war with the spirit of despotism or of luxury, nor even with the spirit of Mammon so far as the latter depends upon the selfishness of the basilar organs. The engineer or architect, the mathematician, astronomer, mechanic, sculptor, painter, or naturalist, may be as much at home in a despotism as in the most Utopian republic, and it has generally been the object of enlightened monarchies to encourage these votaries of science because of their consciousness that such studies and pursuits were not apt to render men less fit for the associations of despotism.

The claim which is often set up in behalf of the physical arts and sciences that they ennoble and elevate our moral nature, cannot be sustained. The scientific men of America and Europe are not much elevated above the mass of the communities in which they reside, as to their perceptions of truth in moral questions, their candor and moral courage in the pursuit of truth, their freedom from prejudice, their faith in humanity, or their spirit of humanitarian progress.

The cultivation of the fine arts, which is so freely eulogized as one of the most necessary influences for the improvement of a people, is in fact generally promotive of a refined and luxurious selfishness, which has neither manhood, generosity nor philanthropy.

Nor does the cultivation of mere learning ennoble the character, al-

though it may refine and soften. A group of learned men cannot be safely pronounced more patriotic or philanthropic, more disinterested or honest, than a group of unlearned farmers.

We are therefore compelled to admit that the group of faculties belonging to the lower half of the intellectual organs (the knowing and recollective faculties) cannot be relied upon for any ennobling moral influence, since they are as apt to co-operate with the basilar as with the coronal organs. Our reliance then for moral influence from the intellectual organs must be entirely upon the upper half—the reflective, reasoning group—the organs of comprehensive thought and profound wisdom.

Let us next consider the Pathognomic mathematical law which lies at the foundation of this subject.

[*To be continued.*]

THE BACK DOOR ENTRANCE.

Why is it that truth cannot be publicly, rightfully and honorably installed in its true position? When a defrauded monarch has reconquered his kingdom, he enters his palace and assumes his authority with loud acclamations and universal homage. When the rightful landlord of an estate has vindicated by law his just claim, he enters upon possession by the front door, and acquires an undisputed sovereignty—his house is his castle, and the squatter claimants who have been ejected are not permitted to linger or insult him by their presence.

But when a Divine truth, long derided, rejected and deprived of its rightful authority, has at last vindicated, by pure reason, its exalted claims, it receives no such public recognition—no such honorable installation. Instead of entering as the rightful landlord by the front door, and assuming sovereign possession, its claims are denied and derided to the last, and the only evidence of its success is found in the fact, that derision gradually ceases, opposition becomes more quiet, and it is gradually permitted to enter upon the margin of its own territories, as a tenant at will, or a trespasser whom the landlord has learned to tolerate. It even receives occasionally a passing nod of recognition,—is permitted to look into the kitchen,—and, finally, is even allowed, in some twilight hour, to enter by the back door, its own rightful residence; and the tried friends of persecuted truth are called upon to rejoice, that it has attained the distinguished honor of entering by the back door, or sitting in an ante-chamber of its own mansion.

The claims of Phrenology, as a valuable science, have been suf-

ficiently demonstrated by the investigations of the last fifty years; and, it has been permitted to hover upon the outskirts of scientific proceedings. The name of Gall has been honored as a scientific teacher, but where has the science ever received a public front door invitation to enter and occupy its just position? Where are the colleges or learned societies which have justly recognized its claims?

The marvellous psychological phenomena, which have been grouped under the title of Mesmerism, have vindicated their claims by triumphant demonstrations throughout the civilized world. But where and when have these sublime psychological truths ever received an honorable front door invitation, or been introduced and installed in their proper and honorable position in the seats of learning?

In vain do we look for any such evidences of magnanimity. The storm of derision against these sciences has ceased; but they still remain standing in the open air, unsheltered by collegiate walls,—within which the squatter claims of pedantic and short-sighted metaphysics, are still recognized.

Learned gentlemen, however, tacitly admit the general truth of these sciences; and learned reviews give vague intimations that there is something in them: and, perhaps our self-respect must be contented with these quiet nods and back door recognitions. At any rate, it is a significant fact, that this quiet recognition is taking the place of vituperation, which was once fashionable. It is a significant fact that the North American Review now alludes to these wonderful phenomena as scientific facts, of which philosophy *must take cognizance, or grow obsolete itself*—which idea it expresses as follows:

“His system, too, has the merit of embracing within its scope many of the abnormal modes of consciousness and expression, from the simplest phenomena of *Mesmerism* to the boldest reaches of *clairvoyance* and *pre-voyance*. It is impossible to deny that well established facts of this kind transcend the generally recognized laws of consciousness and communication. They are at present, to a great degree, the province of charlatanry and superstition, but should not remain so. They are undoubtedly abnormal only because our science is too narrow, but in reality as strictly normal as the common operations of the organs of the senses. They are marvelous, and seem preternatural, only because they occur under laws that have not been identified and registered, but are really no more strange than the instantaneous passage of thought on the telegraph wires that stretch across a continent. We are by no means satisfied with Dr. Buchanan's philosophy, for it savors too strongly of materialism. Yet, we cannot doubt that his book will be of value as a pioneer essay on the ground which psychology and the science of the mind must occupy, or else become inadequate and obsolescent.”

THE MARCH OF PROHIBITION.

Four years have not yet elapsed since the Legislature of Maine, yielding to the reiterated and urgent representations of Neal Dow, passed the first act of complete Prohibition of all Traffic in Intoxicating Beverages ever inscribed on an American Statute-book. (We believe a similar act had been framed and passed through both Houses in Maine at the preceding session; but the then Governor's signature was withheld, and the bill thereby nullified.) The original Maine Law passed in June, if we mistake not, to take effect on the 1st of August, 1851.

The tidings that the Liquor Traffic had thus been outlawed in Maine, was received by the Press generally with indifference or derision. There were very few editors, apparently, who believed that the act would or should be sustained. Out of more than three thousand periodicals then published within the limits of the Union, certainly less than one hundred approved promptly and heartily of the act of Maine; and when sometime after it had taken effect, Neal Dow was run out of the office of Mayor of Portland, the newspaper gratulation was general and unbounded.

Yet thousands waited in silence, with anxious yet hopeful hearts, the early advices from Maine as to the workings of the Prohibitory Act; and when they were assured that it could be and was enforced—that Crime and Pauperism were both diminished by its operation; that outrages were less frequent, life and property more safe than they had been—they thanked God and took courage, resolving that the example of the pioneer Prohibition State should be generally imitated.

Since then the States of Massachusetts, Vermont, Rhode Island, Connecticut, Michigan, Wisconsin, Illinois and Indiana, have passed Prohibitory laws—all based on the act of Maine, but some of them surpassing it in stringency and effectiveness. In New Hampshire, two successive Houses have declared for Prohibition; but the Senate of that State is so elected as to be usually the merest tool of the central oligarchy, and has thrown out the bill. *This year*, if we do not misread the sign of the times, the case will be bravely altered. New York has passed a bill through both branches of Legislature, but the then Governor vetoed it, and the people in turn vetoed him. New Jersey, after repeated trials, has at length, carried a similar bill through the more popular portion of her Legislature—its fate in the upper House remains to be decided. Pennsylvania barely failed to pass an act of like import, and on appeal to the peo-

ple a small majority was cast against it—cast by the farmers of the less intelligent counties, who feared that their market for Hops, Barley Rye, &c., would be destroyed by Prohibition. Delaware is understood to have last fall chosen a Legislature favorable to the principle. In Maryland, Baltimore City chose a full Prohibition ticket at the last Legislative election, and a bill fashioned upon the Maine Law was with difficulty defeated last winter. Virginia and the Southern States are agitated by the premonitions of Anti-Liquor laws, and acts considerably restricting the traffic have been carried in Mississippi and Texas. Ohio—though her Corn, her Grapes, her small grains are largely and profitably absorbed in the manufacture of Whisky, Wine, and Lager Beer, has yet passed an act forbidding the sale of Distilled Liquors as a beverage, and is beginning to enforce it, under the impetus of a decision of her Supreme Court, affirming its constitutionality.—*Tribune*.

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WOMEN'S RIGHTS.—The select committee of the New York Legislature was addressed on the 17th of February, in behalf of the equal rights of women, by Miss ANTOINETTE L. BROWN, Miss SUSAN B. ANTHONY, and Miss EMERINE L. ROSE. The New York Express gallantly suggests that if women are to be admitted to equality with men in the right of suffrage on account of their intelligence, Mrs. Rose ought to have at least forty votes — her intelligence being equal to that of forty common voters.

FREE SCHOOLS IN ENGLAND.—A bill has been introduced into Parliament for the establishment of free common schools without opposition. The system to be maintained by levying a general tax for the purpose. A London letter to the Tribune says:

"The principal feature of Sir John Pakington's measure is, that education shall be free, that a responsible Minister shall supersede the present irresponsible Committee of the Privy Council; and that religious instruction shall be given in the schools; the attendance on such instruction remaining optional with the children. Some facts mentioned in his speech are of general interest. He found that in respect to public education in England, it is almost at the bottom of the scale—Russia, Spain, and Italy only being lower. That out of the entire number of children between five and fifteen years in England, forty-two per cent are at school, twenty per cent at work, and forty-six per cent neither at school nor at work. He also mentioned a fact which seems very incredible, viz: That nearly six hundred school-masters or mistresses in England were unable to read or write their own names. and that at the taking of the census, they signed their returns with a mark! Such a state of things can, of course, not be tolerated, and accordingly that measure was introduced without opposition."

Miss Harriet K. Hunt of Boston. (a well known physician) has recently made a visit to Ohio in the furtherance of the cause of female education, by organizing societies to assist meritorious women in acquiring a medical education.

By a law recently passed in Michigan, a married woman may receive, buy, sell, deliver, mortgage, etc., her real and personal property, without the consent of her husband, and also sue and be sued, without joining the husband in the suit in either case.—*Ex.*

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BUCHANAN'S

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VOL. V.

APRIL 15, 1855.

No 4.

SIZE AND SHAPE OF HEADS.

Not long since the "London Leader" contained the following sprightly and sensible article upon the subject of heads, the candor and good sense of which forms a very refreshing contrast to the style in which leading journals were once accustomed to treat phrenological subjects. The writer appears to be a liberal, independent seeker of truth. Had our literati and scholars generally approached the subject of phrenology in the spirit of this writer, we should not have had to complain, on the one hand of the stagnant conservatism of those who have opposed the science without investigation, nor, on the other, of the little progress which has been made by the followers of Gall and Spurzheim:

"With regard to the large head and small head controversy, we might say, we have never been able to come to any tangible conclusion. Cuvier's head must have been large, for his brain weighed sixty-five ounces. This is generally accounted the heaviest known healthy brain; but we were recently told of a working man who died in University College Hospital, London, and whose head was so large that the students had the brain weighed, out of curiosity, when they found it weighed sixty-seven ounces, though perfectly healthy. On inquiry, all that they could learn about the man was, that he was said by his neighbors to have a remarkable good memory.

"The brain of Dr. Abercrombie, of Edinburg, weighed sixty-three ounces, Dr. Chalmers had a very large head indeed, (Joseph Hume and he were said to have the largest heads in the kingdom,) and yet his brain weighed but fifty-three ounces—almost under the average. On the other hand, Byron had a small head, at least Mr. Leigh Hunt informs us that

his hat, which is not a very large one, used to go quite over his head, but his brain is said to have weighed nearly four pounds.

"Keats and Shelly had very small heads, Mr. Leigh Hunt's hat going over them, too. Rafiella had a small head; Sir Walter Scott had a small head; so had Neander, the Church historian; so, also, if we recollect aright what Bernal Diaz says, had Cortez, the conqueror of Mexico. Wellington's head is said to have been under the average size. The brain of Mrs. Manning, the murderess, was said to have been a pound lighter than her husband's.

"The skull of Rush was very large, measuring, we think, upward of twenty-four inches round. Pericles, as we know, had a large head; so had Mahomet; so had Mirabeau; so had O'Connell. Lamartine describes Napoleon's as a small head which had bulged out. The skull of the poet Burns was carefully measured when it was disinterred on the burial of his wife; it measured twenty-two and a quarter inches round, which, allowing half an inch for the integuments, would make the circumference of the living head twenty-two and three quarter inches, a large head, but not extraordinary. Goethe's head, we believe, was not remarkable for size. About Shakspeare's head, our only information must be from the Stratford bust, which Chantry pronounced, from certain signs, to be almost certainly modelled from an original cast taken after death. It is a curious example of a foregone conclusion, that Mr. Hugh Miller, speaking of this bust, in his admirable work entitled, "First impressions of England and its People," describes the head, from personal inspection, as a large one. The skull, he says, must have been of a capacity to contain all of Dr. Chalmers brains. This, as Dr. Chalmers was then alive, was tantamount to saying it was of the largest known dimensions. Now, with this description in our memory, we have ourselves examined the Stratford bust with the utmost closeness and care, and we unhesitatingly declare, that the head in that bust is, if not a smallish one, at least such as any average English hat could easily fit. We *believe* it is a smallish head. In short, from all the statistics we have in command, respecting large and small heads, including our own private observations among our acquaintances, we have never been able to obtain any presentable conclusion on the point.

"The opinion of David Scott, the painter, was that large heads were generally found among successful men of the world, such as statesmen, bankers, and the like, and the fineness of nervous tissue requisite for the purely intellectual lives of artists, thinkers, and literary men generally, connected with a small or average size of head. Even this opinion, however, will break down, if applied in practice. We know very energetic, prudential and weighty men, with smallish heads, and we know men with very large heads who seem at home only in the most exquisite and ornamental kinds of mental activity. More sure than any conclu-

sion that can be come to on this point of size, seems to be a motion we have heard advanced with respect to the *form* of heads. Length of head from front to back, we heard an eminent and very deserving man declare to be, according to his experience, the most constant physiognomic sign of ability. Only in one eminent head, that of Sir Walter Scott, had he found this sign wanting; and in this case, if properly considered, the want was significant. Next to length or depth, his idea was, that height over the ears, as in Scott's head, was the best sign, although he had not found this nearly so essential.

"To us it appears that if to the two dimensions of length or breadth and height, as thus expounded, we add the third dimension of breadth, and if we attach to these three terms their corresponding popular meanings when used in speaking of mental character—regarding a deep head or a head long from front to back, or from the forehead to the ears, as significant of depth or astuteness; a high head; or a head rising high over the ears, as significant of moral elevation; and a broad head, as measured across and behind the temples, as significant of what is called width or generality of view—we shall have as tolerable a system of practical craniology as the facts will warrant; not very different either from that propounded by the ordinary phrenologists, though they would carry us much further. Here, however, let us not be too certain in our judgment. We have seen "foreheads villainous low" on very noble fellows, and grand domes of heads on mere blocks and ignoramuses."

Some of the statements of the foregoing article are probably incorrect. The head of Sir Walter Scott could not be properly pronounced a small one. It may not have measured very largely in horizontal circumference, but according to the casts and engravings, it was a remarkably deep head from the coronal to the basilar surface, and must therefore have contained a brain of respectable, if not large dimensions. No small brain could have produced such works as those of Scott, in which we see a strong character displayed by the writer, and a forcible delineation from fancy of scenes in which strong men display the strongest passions of human nature. There is nothing in Scott's writings which would lead us to anticipate very large intellectual organs, or any great development of the organs of philosophical reason and depth of thought. His head was in fact just what we might infer from his writings and character. The depth gave a large development of the emotions and passions—of Firmness and the other organs which give a superior temperament. Intellect and imagination were well developed, but the organs of Philosophy and Ideality were moderate in development. Hence with a very respectable degree of sagacity and fertility of conception, he had not sufficient depth of thought to be a permanent instructor for the world or to leave behind him many sentences which have an enduring and intrinsic value.

The head of Byron, according to all accounts, must have been rather smaller than Scott's. Its horizontal measurement, as tested by hats, was so much below the average as to render it doubtful whether he could have had a large brain as asserted. It is true he must have had considerable developement in height and depth to account for his emotional and passional activity, but probably not enough to render his whole brain a large one.

From the portraits of Shakespeare no one would imagine his head to be below the average. His head and face indicate a full and symmetrical developement—but the most remarkable point in his intellectual developement is in the region of Ideality in its anterior portion—the organ of Composition which gives literary capacity and invention. This developement produces that artistic ingenuity and invention which are so especially necessary to the construction of a successful and interesting drama.

The head of Napoleon was large—his intellectual organs were prominent, indicating great powers of perception and memory. It was not, however, a head of sufficient frontal expansion for any great originality, philosophy or ideality. The description said to have been given by Lamartine—"a small head which had bulged out," is not surprizing from so fanciful and inaccurate a writer.

The head of Wellington does not appear large in the published sketches, and certainly no one would expect it to rival that of Napoleon, but it certainly presents a strong developement of the perceptive faculties necessary to a military commander, with the indications of a vigorous and active temperament.

Heads of moderate size, with superior temperaments, have often gained distinction, but there is a higher sphere of human action occupied by large heads alone. When these large heads are associated with vigorous temperaments, they attain the summit of true greatness.

As Napoleon was greater than Wellington, so do we generally find the large brain, *cæteris paribus*, capable of a higher career than one of moderate developement. The massive head of Carlyle, and the large intellectual developement of Bulwer, correspond to their eminence among English literati. Cuvier, the great naturalist, and Dupuytren, the great surgeon, were as remarkable for large brains as for scientific superiority. In the French revolution, Danton had a more massive brain than Marat. In Ireland, O'Connell had a larger brain apparently than John Mitchell, and wielded more power, though less brilliant as a writer. In America, Webster had a larger brain, and greater intellectual power than Clay or Calhoun, although the superior brain was lowered by a sluggish temperament, and the superior temperament of Clay rendered him a far more successful orator. The more weighty political leaders of the present day are men of large heads—Buchanan, Cass, Marcy, etc., are well

known as leaders of their party. Gen. Houston has one of the largest heads among our politicians, and notwithstanding his defective education, and the peculiar history of his life, he bids fair to rank among the foremost leaders.

In Phrenology, the massive brains of Gall and Spurzheim explain the difference between them and their followers, in none of whom do we find an equal cerebral developement.

The concluding suggestions of the Leader in reference to the effect of the form of the head, are singularly judicious and correct, if they originated merely from casual observation. Antero-posterior length, is truly, as the writer supposes, a safe indication of ability, as it implies strong intellectual developement, united to sufficient ambition and force of character to make the intellect practically efficient and successful. Yet even this is not infallible, for there may be a deficiency of developement still in the upper part of the head across the region of Firmness—and indolence, unsteadiness, dissipation, timidity or waywardness, may bring to a profitless result fine intellectual endowments.

“Elevation above the ears,” which he considers the next best sign of ability, is truly a valuable indication, as it gives a developement of Firmness, Decision, Energy, Industry, Hardihood, Perseverance, Hope, Patience, Pride, Self-control, Integrity and the moral faculties which together indicate a noble character as well as an efficient temperament. Hence this elevation may be considered a correct sign of ability if the intellectual developements are not exceedingly defective.

In regarding a broad head, as indicative of “width or generality of view,” the writer is quite happy, as the broad head gives, in the forehead an original and comprehensive mode of thought, and by developements farther back, a sound, steady and active condition of the brain with a magnanimous and elevated style of thought. These traits, however, belong to that breadth which is on the level of the upper portion of the forehead. Breadth is a lower range, corresponding to the perceptive organs, is productive of a restless activity and excitability, suitable only to action and observation, not to elevated and comprehensive thought.

The observer who originated these views is entitled to no little credit for his intuitive sagacity, which has led him to more correct conclusions than those generally adopted by Phrenologists.

MORAL INFLUENCE OF THE INTELLECTUAL ORGANS.

[*Concluded from page 83.*]

The pathognomic mathematical law applied to the action of the intellectual organs, furnishes a clear illustration of their tendencies.

According to this law, every organ acts in its own peculiar line, and enables us to recognize that which coincides with its own tendency. The coronal organs, for example, acting in the upward direction, recognize all upward tendencies, but cannot recognize the opposite. They recognize the better elements of human nature, but cannot recognize the baser. Hence those who are governed exclusively by the coronal organs, are never able to realize fully the wickedness and malignant passions of human nature. They are easily imposed upon by lower natures, because they cannot understand or conceive the motives which govern our animal character. They recognize goodness in all things, and always perceive, both in the present and future, a continual tendency to improvement, and to the developement of happiness and virtue. Animated by love, the mother perceives in her infant the germ of future greatness and goodness, and the friend perceives in his friend capacities for success and distinction. Indeed public men, and aspirants for fame, are often deceived by the influence of partial friends, who overrate their abilities, and promise them a success which can never be realized. On the other hand, enemies, governed by the malignant basilar organs, discover the indications of weakness, failure, and degradation, in everything one may do. And, in proportion as our friendly or unfriendly feeling predominates, we are disposed to predict the success or the failure of their object. The remark of a French author, that, "there is always something gratifying in the misfortunes of our friends," was based upon his profound appreciation of the depravity, selfishness, and insincerity of society, which could be gratified by the downfall of those it professed to esteem. Such a sentiment belongs only to a thoroughly depraved mind, which tends continually to evil.

The intellectual organs, acting in their nearly horizontal pathognomic lines, suggest the continual progress of nature, and extend before us the boundless vista of the future. But, in their prospective action, there is a material difference between the different departments of the intellect. In the region of Memory, and the organs which lie on the same horizontal plane, we find that progressive horizontal action, which reproduces the past upon the same plane, and thus presents the future as unvarying repetition of the present and the past. Hence the man of mere learning

is not a progressive philosopher in the present sense of the terms. His ideas are derived from the past, and his future knows neither improvement nor degeneracy. Such, perhaps, is the tendency of the greater portion of the world's intellect.

Distinguished intellectual men are generally more remarkable for learning than for originality, and statesmen are much more frequently men of knowledge than men of genius. The tacit acknowledgement, that the world must be as it has been, seems to have governed the world heretofore, and governs it still.

This tendency of the intellectual organs, however, is modified by the associated sentiments; and there is always among the amiable, in whom hope, love and benevolence predominate, a vague sentiment that the future must be better than the past, or that it may reproduce the better and brighter incidents of the past, omitting its gloomier events. Our hopes or fears thus alternately brighten or darken—elevate or depress our anticipations. The virtuous and happy are continually looking to a bright and happy future, in accordance with their own nature; but the stern, gloomy and selfish are continually apprehending evil. Yet the vague anticipations, either of good or evil, which are prompted by the sentiments and passions, are far from being a correct revelation of the future, for it is not the province of the emotions and passions, to reveal that knowledge which comes through the intellect alone. It is the province of the intellectual organs to reveal the future; in doing which they are assisted and impelled by the various emotions which have elective affinity for the scenes which they depict. But the middle stratum of the intellectual recollective organs, has not the power of revealing correctly the future, even when modified or assisted by the various emotions. That power requires the higher species of intellect, which discovers the internal forces of nature, and the causes from which her phenomena rise. This faculty resides in the upper range or group of reflective organs, the pathognomic line of which indicates a sustaining and advancing movement, by which grand results are produced from the humblest beginnings or from the most hidden causes.

The tendency of the reasoning organs, therefore, is to trace the progress of nature from primal causes, to ulterior results—to trace the minute forces which develop the acorn to the oak—the infant to the philosopher,—the tribe to an empire, and the globe from its saurian age desolation, to its age of trillion-peopled Utopian glory.

No such power resides in the lower perceptive, or knowing strata of intellectual organs. They recognize merely that which is, not that which may be. They point down to the earth and can go no farther. They have no conception of progress,—they know no future; and, had the mind of man no higher intellectual development than belongs to these organs, his spiritual existence would be but an eternal now, and his in

tellectual life would be but little elevated above nonentity. In the world generally, the middle and lower strata of intellectual organs seem to predominate, with the consequent sentiment whenever the mind is cast to the future, that it will be but the repetition of the present.

The growth of nations, and the steady progress of arts and sciences, seem not yet to have expanded the reasoning intellect of mankind, to understand the destiny of man; and every new developement of knowledge startles and disturbs the fixed habits of thought in the human race.

From these considerations, it is obvious that as the moral organs delight only in goodness, in happiness, in relieving suffering, in ascending from a lower to a higher plane, in elevating the lowly and giving goodness and greatness to all, they can derive no co-operation from the horizontal and downward tendencies of the knowing and recollective organs. When they ask for the relief of suffering, the lower intellectual organs indicate nothing but its permanence. When they ask for universal developement of love and happiness in society, the lower intellect brings forward the appalling record of human crime and suffering, and identifies the future with a barren and benighted past.

In this dilemma our generous sentiments appeal to the reasoning intellect, and ask if there be not some power in humanity, which may develop a future, different from the past. The reasoning organs, which look not merely at the procession of events, but at the secret forces which impel their movement, reply, that there are in man the spiritual forces of an infinitely diversified future, and that these forces are slowly working out the higher destiny which the generous sentiments desire. The capacity for improvement, must be based, not merely upon the stability and continued existence of the present, but upon the latent powers with which all mind and matter is pregnant, and which are ever at work in society, evolving the progressive destiny of man.

The truly philosophic mind recognizes in the nature of man, the boundless diversity of his capacities, and the immense possibilities of his future.

Thus does the higher department of the intellect, the reflective organs, co-operate with the moral nature, while the horizontal and basilar portions of the front lobe, correspond in their moral platform, with the horizontal and basilar organs of the various unintellectual regions of the brain.

According to these views, a certain amount of the stern and selfish animal elements, is highly favorable to the strength of the knowing intellect, though quite unfavorable to true and high philosophy, which flourishes best in conjunction with the higher attributes of humanity. *Savans*, or men of positive knowledge, belong, therefore, to an earlier period in the history of mankind, while philosophers belong to the latest and highest epoch of humanity. Philosophers, no doubt, have lived in

all ages, as individuals have attained high moral and rational development; but the age of philosophy, in which the philosophic shall be the predominant cast of mind, and true philosophy shall govern the human race, is yet in the far future.

The world has as yet produced but few philosophers, among a vast crowd of savans who have been building up the solid fabric of material science, upon which philosophy is yet to rear its noblest superstructure. Sociology, Pneumatology, and a host of philosophic sciences, or positive philosophies, which I need not name, are yet to be developed, when the minds of the educated million have been prepared to receive them.

THE ANIMAL SPIRITS.

The ancients and moderns have been accustomed to indicate the various pleasant and unpleasant states of our feelings, by referring to the depression and elevation of the animal spirits, as though some fluid in the human constitution, accustomed to rise and fall like the mercury in the thermometer, indicated its various degrees of enjoyment and suffering.

In these expressions a great physiological truth was contained. In all the prevalent ideas, and peculiar phraseology, which have been current for centuries, some truth must be contained, for the human mind has a predominant tendency to the truthful. In this old fashioned phraseology, which refers to the animal spirits, we find a truth of which Neurology furnishes ample demonstration. The human body, like a thermometer, indicates by its ascending and descending currents of nervous excitement, the good and evil influences which operate upon us, and by its various *foci* of vital action and nervous concentration, presents, like the fixed points of the thermometer, a scale of elevations, corresponding to our moral warmth and happiness, or coldness and depression.

From the head to the pelvis we have a scale of elevation and depression of the animal spirits, presenting in the coronal region of the brain, the maximum of happiness or extacy, and in the pelvic region of the body, the deepest depression of melancholy, despair and insanity. Between these opposite regions of celestial and infernal character, the animal spirits undulate as they are successively attracted and concentrated in different organs. When vital activity is concentrated in the brain, leaving the body in repose, man's existence is purely spiritual. His mind is serene, clear, and intuitive, and his happiness unclouded. When vital excitement is concentrated in the chest, a greater degree of

activity arises from the pulmonary organs. Respiration, which evolves caloric and nervous force, supplying the stimulating oxygen to all parts of the body, gives a vital sensibility and activity which rouse all the manifestations of life in harmonious combination.

In the lower portion of the lungs the influence is somewhat more rousing and inflammatory to the body, developing a greater amount of fibrine in the blood, and giving greater excitability to the muscular system. Still, the entire pulmonary influence may be regarded as constituting a temperament of high activity, in which the animal spirits are sufficiently elevated, though not developed to the serene and elevated joys of our purely spiritual nature.

When vital excitement is concentrated upon the heart, the animal spirits are in a lower position. The heart is the focus of excitability and excitement, and in its vigorous action, rouses all portions of the constitution, developing equally the animal and vital forces. But when we pass below the diaphragm—when vital excitement is concentrated in any of the organs below that muscle, we experience a very decided depression of feeling; or, in the old fashioned phrase, lowering of the animal spirits, and developement of melancholy.

The very word which expresses a dull, unhappy frame of mind, indicates that vital action has concentrated below the diaphragm. This word, *melan-choly*, literally signifies, black bile—the melancholic condition being, according to the very structure of the language, a *black-bile*, or *atrabilious* condition. Every physician is familiar with the fact, that diseases and irritation of the liver, are accompanied by great depression of the animal spirits; and, it is equally familiar to experienced practitioners, that irritations of the stomach and bowels are accompanied by great intellectual and moral depression, while many of the disorders located in the pelvic region, produce not only depression, or melancholy, but serious disorders of the brain, manifested in coma, apoplexy, paralysis, and insanity.

These principles, which are more fully illustrated in my forthcoming work on Physiology, show that the animal spirits in man are elevated or depressed, in proportion as the vital excitement concentrates at a higher or lower point in his body. Whether this excitement be of a healthful and vigorous, or of a pathological character, the principle is still the same. High excitement exclusively in the brain, results in extacy or trance; high activity in the lungs, is associated with general animation in the whole constitution; excitement in the upper portion of the lungs, as in the first stages of bronchitis, and in consumption, is associated with intellectual activity, and elevation of hope; high excitement in the region of the heart, is connected with all the intense and agitating passions which are too powerful to be entirely pleasant. Disease of the heart itself, is accompanied by a state of excitement and apprehension which

constitutes a leading symptom of pericarditis, or any form of inflammation of the heart; and, when we go below the heart, which is the common center of animal and moral excitement, descending through the abdominal or pelvic viscera, we find a host of diseases, accompanied by gloom, debility, oppression, and depravity, while even the physiological exercise of the organs below the diaphragm, is accompanied by depressing, exhausting and oppressive effects, whenever their action runs beyond a certain limit of moderation.

Thus, we have in the brain, the region of high spiritual exaltation; in the thorax, the region of active passional life; and below the diaphragm, the morbid, purgatorial, and infernal tendencies of humanity; in which three regions, human happiness ascends or descends, as the vital excitement is concentrated in the different localities. When the brain and lungs predominate—and especially the upper portion of the brain, and the upper portion of the lungs, life is calm and harmonious, and we are literally in Heaven. But, when life concentrates in the lower limbs, the abdomen and the heart,—in other words, when passion, excitement, impulse and sensuality, govern, our life is void of sunshine; and the miserable inhabitant of the lowest plane of earthly existence, departs finally to the spirit land, utterly unprepared for that higher sphere of existence, and incapable of entering upon its serene, intellectual enjoyments.

CEREBRAL HYGIENE.

CHAPTER I.

MENTAL CULTURE, AND BODILY EXERCISES.—The healthful, vigorous, and harmonious developement of the brain is so essential to human happiness and improvement, that a few chapters on Cerebral Hygiene, (health culture of the brain,) will probably be both interesting and profitable to the readers of the Journal.

The especial object of the Journal of Man is to develop new ideas in Anthropological Science, and to present those subjects which have either been entirely neglected, or improperly and erroneously developed heretofore.

The science of Cerebral Hygiene has been but little cultivated heretofore, and indeed the proper basis for such a science did not exist anterior to the demonstration of the functions of the brain, by which a complete Anthropology was organized.

The brain, being the region of conjunction and reaction between the mind and body, its integrity is dependent upon both mental and bodily influences, and also upon the conditions inherited from our ancestors.

1. The *hereditary influences*, paternal and maternal, are more important than any subsequent bodily or mental influence.

2. The *bodily influences* may be arranged in two classes, viz: general health, and animating exercise.

3. The *mental influences* are of two classes: 1. The regular and appropriate exercises of the organs; 2. The proper supply of mental and moral influence in society, books, nature and art.

If these three influences are right, (the hereditary influence, the bodily influence, and the mental influence,) we necessarily have a sound and vigorous condition of the brain.

1. Our *hereditary influences* are beyond our control; we must submit to what our ancestors have given us; but the influences which we are to exert over our offspring are controllable, and to them we owe the sacred duty of placing ourselves in the best bodily and mental condition, *selecting the best possible parent to co-operate with us*, and watching over their developement in *gestation* and infancy.

2. As to *BODILY INFLUENCES*, they consist of those derived from *action*, and those derived from the general health, that is, from the condition of the viscera and the circulation.

First, as to exercise and labor. Is it desirable for those who wish to possess a sound, vigorous, and active brain, to take much exercise, or to engage in lively labor?

Undertaking *bodily* labor for *cerebral* developement, appears at the first thought, an inconsistent course. The muscular system and the brain have a natural and incessant antagonism. The cultivation of one is generally accompanied by the decline of the other. The classes of society which are devoted to mental cultivation, have generally feeble or inactive muscles, while those devoted to labor, are on the other hand remarkable for dullness and ignorance. The great number of unintellectual laboring men, who have rather large heads, constitute *apparently* a serious objection to Craniotomy, while the remarkable mental powers and activity of intellectual persons, descended from a superior ancestry, even where they have brains of but ordinary or moderate size, is equally hostile to the maxim that *size gives power*, in reference to the brain.

If, then, the tendency of a life of labor is to benumb and belittle the intellect, and on the other hand the tendency of a life of study, is to enfeeble and dwarf the body. it would seem that the best course for the man aiming at physical developement, would be to avoid intellectual occupations, and that the best course for one aiming at mental developement, would be to avoid wasting his vital force upon his muscular system. To a great extent, these principles are spontaneously carried out. The habits of those engaged in study, are sedentary, while the habits and lives of those engaged in muscular employment, are generally illiterate. When we are engaged in violent muscular labor, the mind has but little activity, and at the close of a hard day's labor, we find ourselves unfit for study. The scholar, after a few days of hard study, is entirely unfitted for labor, and can scarcely persuade himself to take any active exercise. He lies down

at night after a day of purely intellectual labor, performed sitting or lying on the sofa and he has too little muscular activity to rise at the usual hours, although he has had no bodily fatigue to demand rest. The highest manifestations of profound philosophic thought, come from the still, silent closet of the student at midnight, and in those transcendent displays of intellect in Clairvoyance, which go beyond the bounds of the senses, of reason, and of memory, the person is as still and tranquil as if in a dream. So in trance, when strange visions come, and mysterious revelations are made to the entranced, the body rests in a repose like that of death.

As it is thus sufficiently obvious, that the cerebral and muscular systems are antagonistic in their tendencies, should we not commend those who in seeking to cultivate their minds, shun labor and exercise? Should we not especially admire the example of a celebrated author, who performed his best intellectual labor in bed?

Should we not advise all who are preparing for professional pursuits, to shun manual labor? To this I reply, that although intellectual and physical labor are opposite, or antagonistic in their tendency, that is the very reason why men engaged intellectual pursuits should also engage in labor, in order to balance the constitution, and preserve the symmetry of health. The tendency of bodily labor is to develop the body at the expense of the mind, creating a hardy, enduring constitution. The tendency of mental labor is to develop the mind at the expense of the body, thus producing a feeble and puny constitution, and accelerating the approach of the final separation between the soul and body. There is no labor so exhausting as the labor of the mind. A few days of hard study and original writing, or investigation, will reduce a delicate constitution, to extreme debility. Hence it is necessary for those who engage in intellectual labor to combine with it enough of bodily labor to counteract this tendency to debility and death.

The overworking of the brain exhausts the physical constitution, and diminishes the power of the heart, as well as the general health; hence it impairs the cerebral circulation, and thus diminishes the energy of the mind. It is true the sensibility and receptivity of the intellect may continue, but that force and activity in the mental manifestations which constitute what is commonly called strength of mind are greatly impaired, and the individual becomes incapable of attaining any eminence in society. Hence bodily labor is necessary to sustain the vigor of the temperament, and to give the brain itself a vigorous tone of action; but especially is it necessary, to counteract the debility, frailty, feebleness and emaciation, which come from exclusively mental occupation.

The question then arises how much exercise should be taken for the sake of a good condition of the brain. To answer this question we must look back to another reason for taking exercise, which is the

controlling reason. The brain itself directly demands muscular exertion. The occipital half of the brain, which is the source of our energies and capacities for success in all pursuits, is so connected by nervous communications and sympathies with the muscular system, that whenever it is vigorously active, the muscular system, as its appropriate organ, is impelled to corresponding activity, and a desire for muscular exertion is produced, which ought to be gratified. If in the midst of this impulse to action, our impelling organs are robbed of that gratification, their development is checked; but if indulged, the gratification favors their growth; in the one case, by action, we increase the strength of the character, in the other, by inaction, we gradually destroy it.

Whatever increases the activity of the occipital half of the brain, increases the activity and circulation of the whole brain; hence active exercise is highly important to sustain mental activity, and we experience a remarkable increase of mental activity, especially in the perceptive faculties while engaged in appropriate exercise, as well as a considerable degree of dullness and mental oppression, when we have been too long deprived of our usual exercise. It is therefore true, that judicious exercise enlivens and strengthens the brain, and it is equally true, that extreme labor tends to oppress and paralyze it.

And as it appears that the demand for exercise arises from the activity of the occipital organs, it follows that the demand is greater in proportion to their development. In men who have large occipital organs, giving them great force of character, connected with good muscular development, the demand is very great, and sedentary confinement is peculiarly oppressive; but in men of moderate occipital force, consequently of moderate strength of character, no such demand for exercise exists. They are contented with a small amount of exercise of a gentle character, for that supplies all their spontaneous desires; and a large amount of exercise would be positively oppressive and injurious to the brain.

Hence in determining the amount of exercise necessary for men of intellectual pursuits, we should not be guided by any absolute standard of the amount most appropriate for the highest health and constitutional stamina in a symmetrical being, for many fall so far short of this standard of vigor, that they would be oppressed by taking exercise up to the high standard of health, while others who have led lives of great activity in the open air, might need for a time, even a little more than the healthy standard. But, as a general rule, all men of intellectual pursuits, need less than the healthy standard of exercise, and the longer they are engaged in sedentary occupation, the less demand do they have for exercise. Two hours of gentle, daily exercise, may be entirely sufficient for the health of persons in sedentary intellectual occupations, and many women maintain tolerable health with no more than this.

It is quite a mistake to suppose that health positively requires a great

amount of exercise, in all cases. The examples of Hindoo fakirs, and the history of St. Simon Styleites and his followers, prove that health is entirely compatible with a still and quiet life.

But although health, intelligence and virtue may abound in such a life, although one may attain thus the highest intellectual and moral worth, there are serious objections to a very quiet, sedentary life, for one of professional pursuits. Such a life diminishes the force of character, ambition, energy and capacity to attain an influential position in society, or even the professional success which one's merit may demand.

I would therefore say that every professional man ought to have from three to five hours of daily exercise, for although some may maintain their health with less, and preserve bright intellects, they cannot maintain their full manhood and force of character, nor have they that robust health and hardihood which is capable of enduring exposure, and resisting epidemic influences, and when they are attacked by disease, their constitutions will succumb much sooner to the attack.

I recommend from three to five hours of daily exercise, because that amount corresponds to the standard of vigorous health in a highly intellectual and moral organization. A greater amount may correspond to sturdy health, but not to the proper intellectual and moral predominance, which is becoming to one of professional pursuits. From two to three hours of daily exercise may be sufficient to sustain the health in intellectual pursuits, but less than two hours would be detrimental to one's manhood and constitutional stamina.

Our conclusions then may be expressed by saying that intellectual and moral health—the health of a man whose organization predominates very greatly in the frontal and coronal regions, may be maintained by two hours of daily exercise, but more efficient health, the health of a brain fully, but not excessively developed in the occipital half, such a brain as influential members of society must have, requires from three to five hours of active exertion daily. If we attempt to maintain health upon the smallest amount of exercise, it will be necessary to be proportionally temperate in food, unless we have an unusual capacity for digestion.

A *physician*, in active practice, has generally a sufficient amount of locomotive exercise, and often more than is necessary, especially in country locations, where he does much riding, or in the city, if he walks. But the exercise of the lower limbs and trunk in walking, is not the best for the brain, and it leaves him in want of exercise for the upper limbs. When he is relieved from the fatigue of excessive walking, by the use of a carriage, and when by gardening, sawing, cutting wood, or handicraft employment, he procures the necessary exercise for his upper limbs, he is in a good condition for sustaining cerebral health, and needs but one additional exercise, the exercise of the voice; and if by public speaking, singing, or conversing in a forcible manner, he obtains this stimulus in

addition to what has been mentioned, he is doing well for the health and vigor of his brain.

In the *legal profession*, there are better opportunities for the vocal exercise, but very little opportunity for general cultivation of the muscles, and a great deal of exhausting labor in study and the preparation of legal documents. Hence there is great necessity for a system of exercise or labor to sustain the health of a busy member of the legal profession. The same remark is applicable to the teacher and the clergyman.

As to the *species of exercise* most congenial to mental development, it is essential that it should be sprightly or rapid, and agreeable or interesting.

The nervous system is distinguished by *delicacy* and *rapidity* of action, and in proportion as movements are delicate and rapid, they harmonize with the characteristics of the brain. Hence the brisk movement of dancing, running, fencing, and various other sports and exercises, imparts an animating influence to the brain, while slow, heavy and monotonous labor, produces dullness, as well as fatigue. Our delicate singing birds, which have a large amount of brain in proportion to their bodies, have a wonderful celerity of movement, while reptiles with small brains and lungs are distinguished by their slowness. Slow movement is favorable to the exercise of power, but intellectuality or spirituality, and physical or muscular power, are things of opposite character. Hence if one would cultivate the muscular system as a counterpoise to mental activity, or for the sake of relieving the brain, and sustaining its harmonious activity, light, rapid and graceful movements are the best.

That *exercise should be interesting* and not laborious or repulsive, is self-evident. The very purpose for which exercise should be recommended to professional men and students, is to gratify the natural activity of the occipital organs. Exercise which fails to do this, fails in its main purpose; but that which rouses and gratifies the occipital organs, accomplishes at once the object of benefitting the brain; and by means of the nervous energy which the occipital organs impart to the body, a great deal of invigoration and nourishment is produced. The body is strengthened as well as the brain. Thus, while the heavy, monotonous labor of sawing wood, or turning a windlass, produces dullness and fatigue, without cerebral exhilaration, the animating pleasure of a fox chase, a fencing match, a game of foot ball, or cricket, &c., produces a healthy and harmonious excitement, the occipital organs being gratified, the brain enlivened, and the body invigorated, so that its powers increase, and its muscles grow. Exercise which affords this gratification, causes but little fatigue, and instead of leaving us exhausted and dull, it leaves the mind in a vigorous condition for action. The lively sports of boys contribute much to their mental vigor; and the labor of dancing to music, instead of fatiguing us as would a corresponding amount of exercise on the treadmill, is accompanied by remarkable and general activity of the brain,

by social feeling, refined taste, generous impulse, spirited action, observation, sagacity and wit.

Presuming it to be sufficiently obvious that exercise for intellectual vigor, should be brisk, sprightly, interesting and agreeable, we may next inquire into the merits of the different species of exercise.

[To be continued.]

THE REGION OF MYSTERY.

Nature conceals in inaccessible spots her deepest mysteries. In the human constitution they lie in the brain, concealed by the cranium, and giving few obvious indications. While the rest of the body is all sentineled with delicate nerves of sensation, to report the transactions of the minutest parts, the interior of the brain has no such sentinels to report its mysterious acts. There is no sensation there. In vain do we endeavor by thinking, to penetrate the seat of our own minds; in vain do we endeavor by consciousness, to know the changes which are occurring in the true home of thought. Dark, silent, and void of feeling as the planetary spaces, are the interior regions of the brain.

On the median line, and in the internal basilar regions, are the subtlest secrets of life. There we find the mysterious linking of the spiritual and material. There we find the inter-communication of the mind, brain and body. There the trinity of the human constitution has its animated center and theater of reciprocal action. From thence do we evolve the subtle powers which we see without eyes, hear without ears, and transcend all time and space, by the powers of a different mode of existence.

I have made many curious experiments upon this region, apparently severing the unity of the hemispheres, and producing remarkable mental phenomena in this unbalanced condition. One of the most interesting of these cases occurred (in the summer of 1843) with Mrs. L., a cultivated and accomplished lady, now deceased, upon whom I made nervauric impressions, on the median line of the head, disturbing the unity of the hemispheres, and at the same time concentrating the excitement upon the intuitive and clairvoyant region, upon the interior of the front lobe. A singular unbalanced condition of the body was produced. She leaned alternately from one side to the other, entirely unable to sustain the equipoise of the two halves of the body. Her eyes manifested a disposition to divergence, and she remained for some time in a state of intellectual abstraction, exceedingly sensitive, and reluctant to be approached, although it was necessary for her recovery. Against her will, it became necessary for me to restore the balance of the brain, to enable her

to go hmoe. Although the disorganization and debility was overcome sufficiently for walking, there was some tendency to a return of the same condition; and for some time afterwards she could perceive a tendency to a recurrence when she reflected over what had occurred.

Having requested from her a narrative of the experiment as it appeared to her, and her mental operations during its continuance, she gave me the following sketch. The deceased father to whom she alludes, was noted for his entire skepticism, and positive infidelity, as regards religious and spiritual doctrines.

STATEMENT OF MRS. L.

Having felt unusually well through the day, I entered Dr. Buchanan's lecture room with feelings of increased interest on the subject of Neurology. Listened to the evening's lecture with more than ordinary interest, and when the Dr. ceased, instead of feeling fatigued, which is often the case after mental exertion, I felt enlivened. After some experiments, the Dr., with my permission, attempted one on me, by passing the hand over the head on the line dividing the hemispheres. The first pass of the hand was pleasant as it passed backwards over the intellectual developement—the second brightening in its effect—the third straining and unpleasant to all parts of the mind. I thought the lights on the table were farther apart, and that the room was enlarging, and that the persons in it were scattered over a larger space than they had been. The influence was then thrown off. Shortly afterwards, at my own request, the experiment was again tried to a further extent. The first effects were the same, which on being increased by continued passes, strained my mind as if to a dividing point. Each eye wished to direct its own line of vision and in an opposite direction from the natural one. Each thought seemed to have an opponent ready to assert its rights; and at the same time that this seeming division of mind was going on, when the pass was made in front of the forehead, I felt an expansion of mind—a desire to see beyond the limits of the four walls by which my vision was confined. A grasping at, and for, things mighty and unknown. This state of mind in less than five minutes became truly trying—when by the Doctor's ready skill, I felt relieved from a part of the effects, but with great relaxation of body, and deep gloom of mind, and with a disposition to think, remaining. At my own request I was left without further interruption, for what time I am uncertain. At first I was conscious only of great dejection of spirits—deep gloom of mind without power to resist, indeed a wish to indulge it. I felt no cause for this sadness, until suddenly I saw before me the inanimate image of one closely connected by kindred ties.

Then, surrounded as I was, by those of earth, yet I had the consciousness that unearthly presences were shedding their influence around.

This consciousness, vague at first, became definite; and the earthly tabernacle, as it had appeared when the spirit left it, was before me. The cold and rigid features looked but reproach, that I had not performed a child's duty, and assisted in the observance of the last rites. Then it appeared possible that I could still do so and an acute conscientiousness be relieved. I then found myself in the funeral train, which wound its mournful way to the village graveyard. This I realized very distinctly, as carriages appeared before me in the train, which is very unusual here, but which I have since learned was the case in this instance. I saw the cold clay deposited in the narrow house, where as brother and sister and father, they go in their solitude one by one. But here the real was lost sight of in the ideal—here influences before imagined, but never before realized, hovered around me—space was then occupied by indescribable influences, and did not then seem, as now, the only place in nature not teeming with life. I realized then what I have always believed, that the bright and beloved spirits of the *past* are ever around us, and with us, and dispensing their monitory or encouraging presence over our minds. Definiteness and distinctness, it is true, these influences wanted—but what are shape and form to the spirit longing for the realization of the *ideal*? There was no cold and icy hand to grasp, 'tis true, —there was no blank and lustreless eye to meet the gaze of,—neither was there the stern and saddened voice to listen to—no—MIND met MIND responsive to the sympathetic cord of kindred ties. And what influence did that mind, once boastful of its own innate strength, convey to this gloomy and benighted spirit, which is forever struggling for skies more clear than ever meet its care clouded gaze? Alas! alas! the lesson was, that mind and strength and boasted power—a belief and practice in all that moralizes human nature, weigheth but as naught when put in competition with that “little mite of *faith*.” But other influences breathed around me, and the troubled realization was calmed. Bright and beautiful was this phantom. Faith shone as a diadem, and patience and hope as a crown, and all the kindly virtues clustered around the gem encircled center. Radiant peace breathed its calm influence over my soul, for the seeming purpose of quieting, or giving a proper direction to those burning aspirations, those longing for kindred sympathies, and appreciation of sentiment, those thrilling wishes for a brighter and purer happiness than dawns upon us here, and impressing the mind with the belief that these feelings may not be gratified whilst we are bound by obstructions of clay to this sphere—that although happiness is ever hovering o'er, and bright hopes forever stir the air around us, still in air they stay, and never *rest*, but in a land of brighter sun, and on a calmer and more peaceful shore. And strong is the conviction left on my mind, that the troubled spirit will alone receive its purification where the font of “living waters” springs.

UNSEEN INFLUENCES.

A correspondent at Pittsburgh advances some ideas which may be interesting to those who are impressible to spiritual influences. I can readily admit that such things occur with those who are highly impressible, but cannot generalize the proposition and apply so extensively as my correspondent:

DEAR SIR:—Enclosed please find \$1.00 for the present current volume of your always original Journal of Man, which I welcomed with all my heart as an old friend, because it is to it I am indebted for the introduction into spiritualism, which has become the most favorite study with me. I have read with interest this your first number, and with your permission I will say a few words on it. I have in the course of my investigation come to conclusions different from those you have set forth. I am far from being a phrenologist, and have no doubt that the various organs of the brain are what you represent them to be, but my experience has taught me that these organs are but the instruments by means of which spirits rule and regulate our various actions, and all the free will that man may claim, consists in following the impressions which his conscience, or the crown of his head receives from higher spirits, or those impressions from lower spirits that are constantly active in irritating our lower organs or passions, causing impulses. Many, if not all, actions are controlled by other minds in and out of the body, so that frequently even the natural faculties or inclinations of a man do not come into consideration. For an instance, I have had a clairvoyant of a very stubborn character, a great opponent to spiritualism, who was living four miles distant from town. One day, while busily engaged at his pursuit, he had no rest at home from an urgent inclination which impelled him to go to town. With all his might he tried to counteract this influence, as he had no business in town, but in vain—he had to go. He came to me, and while relating this he went into the superior condition, in which he stated that he was made to come by a certain spirit for the purpose of giving a prescription for one of my children who was rather ill, and of which the clairvoyant knew nothing. This was one of the numerous examples in my experience. Often when I was head-strong to carry out those plans which I thought my duty to do, I met with disappointments and vexation; while on other occasions, when I remained passive and impressible, though the circumstances seemed to be quite perplexing, and to require some extra exertion—everything went right. This simple experience affords material for a long series of reflections on the guidance of a superior power and our submissiveness to it, for it is not ~~we~~ that

make our fortune, else all would be rich that are determined to be so. Is it not frequently the most simple minded man who reaches that without the least exertion, to which many strong and energetic minds constantly aspire, but in vain? I mean wealth. What I think of such an aspiration is another question.

That there are all kinds of spirits active in the various pursuits of life, you have given an example of so-called heroism, in the person of an English cavalry officer, and it is an excellent description of a "demoniac" possession. Believe them if "some fellows talk of it being demoniac," for it really is. We would not often meet with the so-called heroism in war, if you would allow men to reflect, leave to their conscience to act, and not subject them to the mesmeric influence of inspired officers and of demons, many of these good natured soldiers would say, "give me my man, and I will make it up with him amicably."

I will not trouble you with my impressions and instructions on the subject of war; but will relate an extraordinary occurrence that came under my observation last winter, and I will allow you to draw your own conclusions. I magnetized a young man. At once he began to ride on his chair like a hussar, swinging his sword, and cutting down his enemies; meanwhile he was shouting all kinds of warlike exclamations to the amusement of the company. At length his arm sank, and he would have fallen from the chair, had I not caught him. I asked him what had happened to him, he answered that he was killed by a musket blow. He slowly recovered, feeling with his hand on his occiput; presently he again became a little clamorous saying that the Russians had made him a prisoner. He was afterwards liberated again, and pantomimed many more situations of war, and declared that he was a Turkish officer. When he was in his natural state again, the first act he did was to feel his occiput, saying that he had severe pain there, as of a knock, and asking me to feel the large bump which he had no recollection when and where he had received it, for he did not recollect anything of his skirmishes. The company was astonished at the heavy lump that we all felt, and which was still there, and very painful even in the evening of the next day. Such, and very multifarious experiences and teachings which I have received, have moulded my philosophy on our present existence different from any that I have had opportunity to study."

That a mental impression may have produced a tenderness and swelling of the scalp is not all impossible. An English physician has recently published an equally remarkable case, in which a lady, by the power of imagination and apprehension, developed severe inflammation in her hand. In certain constitutions we can place no exact limit to the power of imagination.

GEOGRAPHY OF HELL.

As society grows more enlightened, the old idea of a physical hell—a burning lake beneath us—seems to have almost become extinct. A more spiritual view is generally entertained by enlightened believers in hell-fire.

Nevertheless the constitution of the human brain, and the operations of the human mind do evidently harmonize with the idea of a hell below and a heaven above. The pathognomic mathematical laws sanction this idea—our language has embodied it, and the facts of geology illustrate it by showing that beneath our feet intense and enduring fires exist. Still there seems to be no disposition among enlightened Christians to incorporate this contribution of geology with their theological system, and the first distinct recognition of the geological hell as a place for roasting sinners that I have met with, is that of a Roman Catholic priest at Manhattanville, near New York, whose discourse is reported as follows by a correspondent of the New York Evening Post:

“It was delivered on the evening of Sunday, March 25th, and the church, a tasteful and appropriate edifice, was densely crowded by a devout audience, composed almost exclusively of Irish Catholics residing in the neighborhood, over whom the Rev. Arthur Donnelly, their pastor, is said to exercise a most benign and wholesome influence. I was attracted thither, in great measure, from curiosity to hear the Rev. Mr. Walworth, the preacher of the evening, of whose zeal and eloquence the most favorable rumors had reached me.

“This gentleman, who is the son of the late distinguished Chancellor of the State, and, I understand, a recent convert to Romanism, having been formerly a candidate for orders in the Theological Seminary of the Episcopal Church in this city, is a young man, not above thirty years of age, I should suppose, with a figure rather above the middle height, slender but well proportioned, and an eye of singular brilliancy, glowing with zeal and singleness of purpose; and his style of delivery, at once eloquent and sincere, accords well with his appearance, impressing you with the idea that the speaker possesses a most thorough conviction of the truth of what he utters. He was dressed in the habit peculiar to his order, a long, tightly-fitting black gown or cassock, fastened at the waist by a girdle, to which was attached a crucifix and a rosary of rich and curious workmanship, and wore, while preaching, a black cap of singular form, one of the distinguishing features of the garb of the Redemptorists.

“His sermon was delivered orally, without the assistance of notes or manuscript, and from the impulsiveness of the delivery, as well as the

fearful topic of his discourse, seemed calculated to exert an extraordinary influence upon the class of hearers to whom it was addressed. His subject was the existence of a Hell, or place of future punishment, and much of his discourse was devoted to fixing its locality, and illustrating the torments to which the damned would there be subjected.

“He began by assuming that there was a Hell for the eternal punishment of unrepentant sinners, after death. This was a cardinal point of belief in the Church, adopted from its earliest formation, and incontestably proved by the Scriptures, and to be as fully recognized as the Trinity, or any other established article of faith. Where, then, he asks, was this Hell? Was it near or remote? Was it an imaginary place, or was it fixed, tangible, material; a place of physical as well as mental torment? Upon this point the Church had never formally passed; while recognizing the existence of a Hell, she had never imposed any belief in its locality upon Catholics as an article of faith: but he should show them by the evidence of the Scriptures, that, practically, his Hell was no imaginary place of torment, but fixed, actual, near at hand, beneath our very feet, in the center of this earth on which we tread.

“Some had supposed that one of the distant planets or fixed stars had been appropriated by the Creator for the abode of the damned; others that Hell was far away, beyond human sight and almost beyond human conception; but all our preconceived notions of it were at variance with these opinions. The Scriptures had invariably spoken of Hell as beneath us, not above or far removed. As Heaven was above, and the souls of the righteous were said to ascend to Heaven, so the damned descended—went down into Hell. Thus Korah and his companions, who rebelled against the Lord in the wilderness, went down bodily into the earth, which opened to receive them; they were not translated to another sphere to receive their punishment, but ‘went down alive into the pit,’ or in other words, descended into Hell on the very spot where they sinned. Again, the rich man, tormented in Hell, ‘lifted up his eyes,’ and saw Lazarus in Abraham’s bosom, and to his entreaties for succor and intercession, Abraham had replied, ‘between us and you there is a great gulf fixed.’ So, too, Christ in the parable of the marriage feast said, ‘take him and bind him hand and foot and cast him into outer darkness.’

“He cited many other texts from Scripture to fix this locality, and deduced, as a conclusion therefrom, that Hell must necessarily be in the center of this earth, as in no other way could our conceptions of its position beneath us, as defined in the Scriptures, be adequately realized; our ideas of what is above us might be infinite as space itself, but their could be but one ‘beneath,’ and that was subterranean.

“Having established this point, and fixed the locality of Hell in the bowels of the earth, he proceeded to inquire into its nature and physical condition. As it had a material position, it necessarily followed that it

was a place of material, bodily punishment, where the bodies and limbs of the wicked were to be subjected to an eternal torment, more acute than the most vivid imagination could hope to conceive; and he should prove by citations from the Scriptures—by the traditions of the Church and the writings of the Fathers, and by natural and physical phenomena and the evidence of philosophers and scientific men—that this punishment would be by fire, of which the interior of this globe was wholly composed.

“The Scriptures had invariably spoken of Hell as a place of torment by fire: ‘Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels,’ were the words of Christ. The term ‘Hell-fire,’ frequently occurred, and, indeed, wherever reference was made to the punishments to be inflicted upon the wicked in Hell, it was always described to be by fire. He further illustrated this part of his discourse by copious quotations from the Scriptures, and by extracts from writings by the Fathers, who, he observed, had, with singular unanimity, given their testimony to the doctrine he wished to substantiate, both on this point, and generally with regard to the locality of Hell.

“Such being the evidence of the Scriptures and the Fathers of the Church, every good Catholic whose faith was sincere, should yield implicit obedience to this doctrine; but in order to silence any doubts which might linger in the minds of his hearers, he should proceed to show from the evidence of eminent natural philosophers, many of whom indeed were not even Christians, and from well known natural phenomena, that the interior of the earth was in a state of intense incandescence, scarcely conceivable to human understandings. In this connection he quoted extensively from Humboldt’s ‘Kosmos,’ and mentioned volcanoes as an evidence of the fiery nature of the earth’s interior.

“These wonderful phenomena of nature, in which molten lava and fragments of rock were ejected with great violence, accompanied with flames and dense volumes of smoke, it was now well established, were merely openings in the earth’s surface, through which the subterranean fires, pent in below, found vent; and were intended both to exhibit the intensity of the hidden fires, and to afford a warning to the wicked of the terrible nature of the sufferings that awaited them, unless they should speedily repent. The whole surface of the earth, in fact, was but a shell, a thin crust, utterly insignificant in bulk, in proportion to the depth profound that yawned beneath our feet. We trod over living and everlasting flames, which might at any moment break forth with overwhelming power, and swallow us up forever.

“Had not the numerous instances of this been witnessed in the terrible earthquakes, so frequently occurring in South America, and in equatorial regions. What were these but evidences of the frail structure of this solid crust on which we dwell, which is continually cracking under

the influence of intense heat beneath? Nor were these phenomena local or isolated in their nature, but extended over the whole sphere. Thus the great earthquake of Lisbon, in 1756, in which the ground had opened and the flames had burst forth, had been distinctly felt over many parts of Europe, in Asia, and even in this country on Lake Ontario. Again, the hot springs swelling up to the surface of the soil in various parts of the world, and particularly in Iceland, where they were ejected in a boiling state several hundred feet into the air, showed conclusively that their source was in the neighborhood of igneous influences; for how otherwise could they violate the course of nature by flowing in hot streams instead of cold?

“He then inquired into the degree and intensity of this heat, which almost passed the bounds of human conception. As a means of approximating to a result, however, he referred to experiments which had been made with a thermometer in Artesian wells and deep mines. Here it had been observed that with every fifty feet of depth one degree of Fahrenheit had been gained; consequently at this ratio of increase, it would only be necessary to penetrate the crust of the earth twenty-one miles, in order to reach a state of heat in which the granite would be molten. Water boils at 212 degrees Fahrenheit, but it requires 2,600 degrees to melt rocks. This, therefore, was the *minimum* of the heat of Hell, whose frontiers, therefore, lie twenty-one miles below the surface of the earth. He also cited a well authenticated miracle, related by one of the Fathers, to the effect that God once permitted a certain religious person to receive a visit of a few moments from one of the damned. In the course of the interview, the latter thrust his hand into a vase of water in the apartment, which was thereby so powerfully heated, that a bronze candlestick having been placed in it, was immediately melted. The illustrations would afford, perhaps, a slight conception of the fearful nature of the fires that were awaiting the guilty and unrepentant.

“And what would be the duration of that punishment and of those terrible fires? Here there was no room left for doubt—the Church, in concurrence with the awful testimony of the Scriptures, had pronounced them eternal; Christ himself had said, ‘It is better for thee to enter life maimed, than having two hands to go into hell, into the fire that shall never be quenched.’ It would be vain to attempt to conceive the duration of that eternity; the boldest intellects shrank appalled on the very threshold of their inquiry. To illustrate the futility of any such attempt, he begged his hearers to picture to themselves one of those infinitely small animals, of which millions dwell in a single drop of water, and which only the most powerful microscope can reveal to our gaze.

“Let them suppose one of these infinitesimal creatures to consume the whole earth, to eat all the leaves of the trees, the fruits of the ground, the sand of the seashore, the mountains and the plains—to drink

up the oceans, lakes, and rivers, taking one mouthful in a thousand years, and then to devour in turn the sun and the planets, and all the visible creatures of the universe, and after this incalculable lapse of time, consider how much nearer they would be to the solution of this great mystery? Not one step—eternity would be as far beyond their contemplation as ever.

“In these eternal fires every limb and member of our bodies, every nerve and muscle and tendon, every part of us, in fine, over which the sense of feeling predominated, would be forever racked and tortured, and yet never consumed. And to these exquisite torments of the body would be the pangs of remorse and the stings of conscience. Mind and body would suffer alike, but upon those members wherewith we have sinned the most deeply would the keenest sufferings be inflicted, until the damaged, amid this unspeakable agony, should long for those means to end his own sufferings which he had perhaps, employed against another while on earth.

“He continued to dwell with singular earnestness and fulness of illustration upon that terrible picture, and concluded with an eloquent and affectionate exhortation to his hearers to avoid these torments, of which he had presented but a feeble picture, in comparison with the reality, by repentance and supplication to God, through the intercession of Our Blessed Lady.”

SINGULAR DREAM—THE VISIONARY AND THE REAL.

We lately read in the Cincinnati Times an account of a most singular dream which visited the slumbers of a lady in that city on the night of the 6th of December, which it afterwards appears was literally transpiring at the precise time, in a place 10,000 miles off. The dream was of the lady's brother in California. She saw him rise from bed in his low miner's hut, put his hand beneath the pillow and draw thence a bowie knife and revolver. The expression of his countenance was that of intense watchfulness; every pulse seemed suspended, and every heart throb muffled, while the eye was fixed upon a particular spot near the head of the bed, where through a small aperture, was a *human hand* grasping a dagger. The hand slowly sought the pillow, and passing downward to the supposed region of the heart, poised for a moment ere it descended and drove the knife through the old blankets. In that momentary pause, the brother advanced from his seat, and with a terrible blow of his heavy knife severed the hand which held the dagger completely from the assassin's arm. Then opening his door, he discovered writhing in agony, a Mexican whom he had sometime before made angry

and who had sworn vengeance against him. The vividness of this dream caused it to be strongly impressed upon the waking mind of the dreamer, and it was related to her husband. A few weeks afterward a letter was received from the brother, giving an account of an adventure he met with on the night of December 6th, which was the exact counterpart of his sister's dream.

The perusal of this recalls to us a singular dream and its fulfilment, which transpired in this city a few days ago. A lady who was an invalid, on awakening in the morning inquired for her watch, saying she feared it had been stolen, and was only satisfied it had not been when it was brought to her. She then related that in her sleep she dreamed it had been stolen, and that a young man who lived in the adjoining house was the thief. She had the most vivid perception of his identity as the thief; when the dream changed she saw the officers come to arrest him. They stood for some time at the door waiting admittance, which seemed to have been denied them; but finally the door was opened, the young man arrested and led away between them. A few minutes after the relation of her dream, the family learned that just at daylight the police had been to the house and precisely as narrated by the dreamer, arrested and taken away the young man. The only discrepancy between the visionary and the real occurrence, was in the matter about the watch; the crime for which he was taken having been the theft of a watch in another place. The young man is one of the criminals now awaiting trial in the Recorder's Court.

Were these things mere vagaries of the mind—vision—the offspring of ill health, or a condition of unrest in the sleeping? Or was the mind, the immaterial essential of life, freed from its narrow house, present and witness of what was going on in another country or place, the knowledge of which, on returning, it brought with it? Verily, philosophy, "of all our vanities the motliest," fails to instruct us in the commonest phases of this mysterious thing called life. Some people affect to disbelieve the miracles narrated by the inspired teachers. Did it ever occur to such that in the nature of sleep is presented a greater marvel than is told of between Genesis and Revelations?

"Sleep bath its own world.
And a wide realm of wild reality,
And dreams in their developements have breath,
And tears and torture, and the torch of joy;
They leave a weight upon our waking thoughts,
They take a weight from off our waking toils;
They do divide our being—they become
A portion of ourselves as of our time,
And look like heralds of eternity.
They pass like spirits of the past—they speak
Like sybils of the future, they have power—
The tyranny of pleasure and of pain;
They make us what we were not—what they will,
And shake us by the vision that's gone by,
The dread of vanished shadows.—Are they so?"—*Chicago Times*

THE WEST AND SOUTH OF IRELAND.

The west and south of Ireland are saturated with Romanism and poverty; the north, chiefly Protestant, however, sends forth no groans; petitions not as a mendicant for charity, yet each quarter of the "Green Isle," is alike subject to British dominion and law! Those whom the most intelligent of Ireland deem to be the authors of this moral, mental and physical ruin—the Hierarchy—nevertheless continually prate about the government as the origin and proximate cause of the great social evils which afflict this beautiful Island, and have made its name the synonym of human degradation all over the globe.—*Cin. Times.*

The following picture is from the pen of Mr. DUFFY, the editor of the Dublin Nation:

"No words printed in a newspaper, or elsewhere, will give any man who has not seen it a conception of the fallen condition of the West and South. The famine and the landlords have actually created a new race in Ireland. I have seen on the streets of Galway crowds of creatures more debased than the Yahoos of Swift—creatures having only a distant and hideous resemblance to human beings. Gray haired old men, whose idiot faces had settled into a hardened leer of mendicancy, simious and semi-human; and women filthier and more frightful than the harpies, who, at the jingle of a coin on the pavement, swarmed in myriads from unseen places, struggling, screaming, shrieking for their prey, like some monstrous unclean animals. In Westport, the sight of a priest on the street gathered an entire pauper population, thick as a village market, swarming round him for relief.

"Beggar children, beggar adults, beggars in white hair, girls with faces grave and shrivelled—the grave stamped upon them in a decree which could not be recalled; women with the more touching and tragical aspect of lingering shame and self-respect not yet effaced, and among these terrible realities, imposture shaking in pretended fits to add the last touch of horrible grotesquesness! I have seen these accursed sights, and they are burned into my memory forever. Away from the town other scenes of unimaginable horror disclose themselves. The traveler meets groups and even troops of wild, idle, lunatic looking paupers wandering over the country, each with some tale of extermination to tell. If he penetrates into a cabin and can distinguish objects among filth and darkness, of which an ordinary pig-sty affords but a faint image, he will probably discover from a dozen to twenty inmates in the hut—the ejected cottiers—clustering together and breeding a pestilence. What kind of creatures men and women become living in this dung heap—what kind of children are reared here to grow up in a generation, I have no words to paint."

GASTON & JOHNSON'S

NEW

MAP OF OUR COUNTRY,

PRESENT AND PROSPECTIVE,

EMBRACING THE UNITED STATES AND TERRITORIES, THE CANADAS, NEW BRUNSWICK, NOVA SCOTIA AND NEW FOUNDLAND; ALSO, MEXICO AND CENTRAL AMERICA, AND THE ISTHMUS OF PANAMA, CUBA AND THE W. I. ISLANDS.

Each in its proper position, together with the SANDWICH ISLANDS, all on the same scale. Compiled from Government Surveys, and other reliable sources. It exhibits in BEAUTIFUL COLORS all the Counties from Ocean to Ocean. A splendid Map of the SANDWICH ISLANDS, is a new and prominent feature, and contributes largely to the interest and value of the work. The Population and County Towns of each County are given in a separate Table.

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Journal of Man.

VOLUME 5, NO. 5.—MAY 15, 1855.

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CINCINNATI:

Dr. J. R. Buchanan, Editor & Proprietor;
OFFICE NO. 7, HART'S BUILDING,
CORNER OF FOURTH AND HAMMOND STREETS, EAST OF MAIN.

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Indian Mummy.

To the Editor of the CALIFORNIA FARMER:

DEAR SIR: During my recent Geological Explorations in Washington Territory, I visited an Indian graveyard, on the claim of Capt. Russell, Shoalwater Bay, where my attention was called to the body of an Indian in a remarkable state of preservation. It was enclosed in a small covered canoe, inside a larger one; the outside canoe in a state of decay showing the great length of time that had elapsed since its burial. It was very evident that the body had not been disturbed since its interment. Full reliance may be placed in any statement Capt. Russell may make on the subject.

Respectfully, John Evans,
U. S. Geologist.

Drs. Stout, Gray and Brinck, write:

"At the invitation of Capt. Russell, we have examined the body of the Indian he has brought from Shoalwater Bay, Washington Territory, and have full confidence in the veracity of his statement. The remarkable preservation of the specimen renders it an object of great interest and value, as it illustrates far more impressively to the mind than any written description, the great veneration of the Indians for their dead, and gives a singular insight into the habits and religion of a tribe now lost. The mode of preservation is unknown. No traces of any embalming material were found, and the viscera exist though in a shrunken state, in their natural situations. Lest change of climate, introduction of larvae, or other accident, should occasion decomposition, we recommended Capt. Russell to cover the body with an arsenical preparation and apply a coat of copal varnish, which has been done without materially altering the aspect of the specimen. The ma-

terials which lined the canoe have been removed to dry them, and replaced as nearly as possible in their original layers. Among them were found remains of two skeletons—one being of a child, the other of a youth; some bits of bone, said to be Indian money, and a roll of leather marked with the holes of stitched and metal buttons. The body has been replaced as nearly as possible as it was first discovered."

THE MARRIAGE COMPACT.—A Pennsylvania became smitten with the fair charms of Jacob Wyant's daughter; but Jacob was a man of prudent foresight, and before he would give his consent to the nuptials, required the lover to enter into bonds of \$500, to live with his wife and treat her kindly. This was acceded to, and after living together some months, the twain separated, and a law suit was brought to recover the amount of the bond. The case was first tried last April, when the Judge decided the bond to be invalid. It was then carried to the Supreme Court, where it was decided that the "bond was good and valid, and in accordance with the law." The case, therefore, came up again, when the jury found a verdict for the plaintiff, of \$979.75. The result of this suit may give a valuable suggestion to anxious fathers whose daughters are sought as partners at the hymeneal altar; and an imitation of Mr. Wyant's forethought would show a prudent concern for their daughters' welfare.—*Ex.*

CHARCOAL.—In the article on hot weather hygiene the antiseptic value of charcoal was mentioned, but no reference was made to its most important use in purifying water. The charcoal filter will purify any kind of water, rendering it as transparent as that from the purest spring. The manufacture of these filters has recently been commenced in Cincinnati, by Geo. D. Winchell, who furnishes for \$1.50, a filter which is sufficient for a free supply of pure water for a family.

CTA. J. Davis, the seer, is about to be married to a Miss Robinson, formerly the wife of a Mr. Love, and the mother of two children. The Albion "Spirit" says that she became enamored of Davis at a Woman's Rights Convention, and that since then, he and his friends have been laboring to obtain a divorce for her, in which they have finally succeeded.—*Morning Express.*

The above is essentially false. It is not true that Mr. Davis and his friends have labored to obtain a divorce for the lady in question. The former husband of Miss Robinson, was the primary cause of the movement, and by his own act placed her in a condition to render a divorce indispensable.—*Cleveland Plaindealer.*

BUCHANAN'S JOURNAL OF MAN.

VOL V.

MAY 15, 1855.

No. 5.

HOT WEATHER HYGIENE.

THE approach of warm weather renders it appropriate to present a few suggestions as to the laws of health, which it is important to bear in mind at the present season.

The hygiene of summer is, in many respects, opposite to that of winter. In cold weather the constitution is generally more robust, more food is consumed, and the waste of the constitution is greater; hence the leading object in winter is to furnish a generous supply of nourishing food, to counteract the greater waste of material, and to keep up the temperature of the body. In summer, on the contrary, the waste of material is much less, the temperature of the body is easily maintained, the demand for food is more moderate, and the constitutional sensibility and excitability are greater. Hence, while a generous nourishing diet is appropriate to winter, temperance is peculiarly necessary in summer. Articles of a heating and stimulating nature produce a grateful warmth in winter, but are highly objectionable in summer. Stimulus is less needed in warm weather, but much larger quantities of fluid are required to supply the waste of perspiration and mitigate our thirst.

Another important difference between summer and winter is to be observed in the fact, that cold exerts an antiseptic influence, while warmth promotes putrefaction and every species of decomposition of organized materials. Hence in winter we need be but little concerned about the purity of the air around our dwellings, while in summer it is a matter of vital importance.

The most rigid cleanliness should be observed as the weather grows

warm, by removing the decaying vegetable and animal matter from our vicinity. In cities and villages there is much neglect of these precautions. With a proper system of drainage, every rain would wash our streets entirely clean; but instead of providing iron gutters, into which the filth might run, and from which every shower would thoroughly remove it, a clumsy imitation of a gutter is presented in a small ditch paved with rough stones, on which the dirt and filth accumulate in offensive masses, and which nothing but a tremendous flood can remove. It is common to adopt some sanitary measures for the streets, etc., when cholera is approaching, but in reality there is greater necessity for general cleanliness, in seasons characterized by fever, than during the prevalence of cholera. Putrescent emanations do not specially excite cholera, otherwise than by their general influence in undermining the health. Such emanations are especially adapted to excite fever, and are doubly formidable in a season when fevers are prevalent.

As to the best methods of purification, to guard against the feverish attacks of summer, the only perfect plan is, to wash off the offensive materials by a storm of rain, or to bury them beneath the surface of the earth. As these methods are not always practicable, lime, and the chloride of lime are frequently sprinkled about, as purifying, antiseptic agents. Lime, however, is worthy of but little reliance, having but little, if any more antiseptic power than common clay. It can, however, be of some use in its unslacked and corrosive condition, to assist in decomposing and destroying vegetable and animal substances. The chloride of lime has some value, but is too expensive to be used over a very extensive surface. Chloride of zinc, nitrate of lead, arsenic, creosote, pyroligneous acid, etc., are useful in counteracting putrefaction and its effects, but are rather adapted to the purposes of the anatomist and chemist than to the sanitary measures necessary for houses or for cities.

The great counter-agent of putrefaction, and absorbent of noxious gases, is charcoal, fresh from the kiln, not having been exposed to the atmosphere long enough to have absorbed impurities. Where very offensive substances are found, they may be rendered perfectly harmless by covering them with a layer of fresh charcoal. Even the carcasses of domestic animals, might be permitted to decay in our vicinity, without contaminating the atmosphere, if covered with a layer of charcoal. The same charcoal may be repeatedly used by subjecting it to the same heat by which it was first charred, whenever it is necessary to renew its purity. This may be done by throwing it into the fire, and then extinguishing it with water, or by subjecting it to an intense heat, in a stove or oven. A very expeditious method of purifying air in unwholesome apartments, when the ventilation is not sufficient, is by placing grains of coffee, or spoonfuls of ground coffee upon a red-hot shovel, allowing it to be burnt to a coal, and the fumes diffused through the apartment. Thus, while

it purifies the air, it substitutes the pleasant and wholesome aroma of the coffee, for its previous contamination.

But we should not rely upon any such measures, if the apartment can be ventilated by opening the doors and windows. If a free current can not be thus introduced, a satisfactory ventilation may be caused by producing an upward draft in the chimney. To do this in warm weather, it will be necessary to kindle a blaze in the fireplace or flue, and thus create an ascending current. A slow ventilation may be produced, by placing a lighted lamp or candle in the fireplace, which will cause a slight ascending movement of the air. When a current is thus established up the flue, any offensive substance in the chamber should be deposited in the fireplace, that its emanations may pass up the chimney, and not contaminate the air of the apartment.

Having attended to these external precautions, we should bear in mind that similar principles are applicable to our own constitutions. Under the antiseptic influence of winter, we may consume animal food largely with impunity, but in summer the tendency to decomposition is so great, that the liberal use of animal food tends very strongly to the developement of fever. The chyle formed from animal food, putrefies much sooner than that from vegetable food, and hence may introduce into the system that decomposing tendency which is the essential characteristic of fever.

Thus, in accordance with the wisdom usually displayed in the arrangements of Nature, our appetites in warm weather become indifferent to flesh while they are attracted to fruits and vegetables. The acid and saccharine elements of fruits, not only reduce the feverishness produced by a flesh diet, but counteract putrescency by their antiseptic influence, purifying the breath and all the secretions.

Our instincts, therefore, are apt to guide us right, teaching us to diminish our consumption of animal food, and to partake liberally of ripe fruits, which are the most wholesome, as our taste pronounces them the best. If, however, we deem a small portion of animal food desirable, to renovate our exhausted constitutions, we should recollect that the same chemical principles are applicable to food, when taken into the body, as previous to its ingestion. The salt, vinegar, and pepper, which make our best antiseptics for the preservation of oysters, beef, ham, etc., are equally applicable to animal food when taken into our bodies. It is therefore necessary that such condiments should be freely used in summer, by those who adopt a rich diet, in order to guard against the developement of fever. Some very groundless notions, in reference to the use of salt, have recently been set afloat, by certain advocates of hydropathy. This necessary condiment they seem to regard almost as a foreign or medicinal substance, not legitimately belonging to a correct system of diet. Such an error, based upon hypothesis and ultraism, is calculated to do much mischief. It is true that salt, when used to excess,

becomes injurious, as does every other article of food with which we are acquainted. But chemical and medical experiments show that salt is an essential element of the human body, is an indispensable ingredient of the blood, an active promoter of digestion and nourishment, and an efficient counter-agent of both fever and consumption. If the consumption of salt as an article of food were diminished, there would be a great increase of mortality from consumption and fever, and a greater liability to many other forms of disease. The use of salt is especially necessary in summer, when feverish and putrefactive tendencies prevail, and when the proper amount of salt in the blood is so rapidly reduced by perspiration. With children it is also necessary to counteract the development of worms.

I must therefore insist upon the importance of a free use of salt, in the summer months especially, as a preservative of health. It has been shown by the experiments of Plouviez in France, that salt materially enriches the blood, and promotes the general vigor of the constitution. It has been shown by the experiments of other physicians, that it is one of the most efficient agents in counteracting the development of intermittent fever, and reducing the congestion of the spleen, by which it is accompanied. Popular experience, in malarious districts of country, is equally decisive—salt meat and coffee being considered more wholesome than fresh meat and milk.

Above all, let no one with a pallid countenance, with a scanty supply of blood, and a feeble constitution, think of dispensing with salt, which is one of the most necessary agents for the nourishment of the body and enrichment of the blood.

The morbid tendencies of summer are chiefly developed in the digestive organs,—those of winter in the breathing organs, kidneys, muscles, and fibrous structures. Hence it is necessary in summer that we should watch with jealous care the condition of the appetite and the bowels. The exhaustion or failure of the digestive apparatus, may bring on a fever insensibly, while we are scarcely aware of our danger.

The loss of appetite in summer is a very serious symptom, indicating often the approach of fever; hence the common and agreeable condiments, salt, vinegar and pepper, by which the activity of the digestive organs is maintained, should always be at hand, ready for use, when the appetite is failing. The proper use of these simple condiments would entirely prevent, or cure the majority of the attacks of diarrhœa and cholera. A teaspoonful of salt, and another of black pepper, with a table-spoonful of strong vinegar, diluted to suit the taste, is a prescription that ought to be familiar in every household. If this prescription were freely used, in cases of deranged or inactive digestive organs, with another of different character for irritations of stomach and bowels, there would be but little practice for physicians, in a large portion of the diseases of sum-

mer. For irritations and disorders of the bowels, there is nothing better than what is commonly called the neutralizing mixture, or neutralizing cordial, which has been so extensively brought into use by Eclectic physicians. Equal parts of rhubarb, saleratus and peppermint plant pulverized together, make the neutralizing mixture, which is made into the neutralizing cordial by the addition of loaf sugar and brandy. The mixture in powder may be taken in doses of from one sixteenth of an ounce to the eighth of an ounce, according to the circumstances, and repeated, if necessary, two or three times a day. A teaspoonful is generally a sufficient dose, and twice daily a sufficient repetition, unless in some very active diseases. This composition exerts a soothing and healthful influence over the irritated bowels, and restores them to a healthy condition without becoming actively cathartic. It is one of those mild and safe preparations, which ought to be possessed by every family for domestic use. It is largely manufactured by Eclectic druggists, and sold in four ounce vials, in the liquid form, as the Neutralizing Cordial.

Of all forms of disease, however, hot seasons are especially apt to produce disorders of the liver. Against these we should especially be on our guard. To ward them off it is necessary to understand that hepatic diseases may arise from two causes, a state of congestion, or a state of inanition of the liver itself. The state of congestion occurs whenever, owing to a weakened action of the heart, or sluggish habits, venous blood is allowed to accumulate in the liver, and when, at the same time, an unusual amount of blood is sent to the liver in consequence of indulgence in high living. When the fulness of the liver, thus produced by gluttonous and intemperate habits, is not counteracted by an active circulation, or when the weakened state of the heart prevents it from depleting the liver, a congested condition of the latter is produced, which necessarily runs into disease. This condition is also greatly aggravated by exposure to cold, when in a feeble state, driving the blood into the interior, and oppressing all the interior organs.

The opposite condition of inanition may be produced by a life of incessant excitement, activity and abstemiousness, in which the increased action of the heart depletes the liver, while owing to abstemious habits its natural supply of blood is greatly reduced. In either case the functions of the liver are impaired or suspended. In the former case, when the liver is suffering from intemperate indulgence, and the consequent congestion, the remedy is to be found in a more active and temperate life; alcoholic drinks must be rigorously forbidden; animal food laid aside, grapes, peaches and other fruits and vegetables freely used, and habits of activity adopted. In the opposite condition, accompanied by a feverish state of the circulation, and a contracted, inactive condition of the liver, we should seek rest and quietness, cultivate the appetites, and endeavor to promote a healthy digestion. If,

however, the exciting cause be found in the malarious atmosphere of a district where fevers are prevalent, our only safety is to escape to a healthy atmosphere, where putrescent emanations, and the various forms of hydrogen gas are not exerting their contaminating influence. If we cannot escape the unwholesome atmosphere, we may guard to some extent against its effects by careful regulation of the diet,—using ripe and wholesome fruits, and not neglecting the antiseptic condiments of the table, salt and vinegar. If, with all our precautions, we still have reason to believe that an attack of fever is probable, a moderate use of the tonic bitters, such as hydrastis, columbo, and quassia will do much to fortify the constitution against fever, by their tonic and antiseptic power. If our sensations warn us that our health is not entirely secure, and that an attack of fever is highly probable, we should not delay our active resistance until the attack is actually commenced. Quinine taken twice a day, in two or three grain doses, in advance of any anticipated attack, will generally prevent its occurrence, and preserve us in good health, when a much larger quantity would be necessary if taken at a later period. By this prophylactic plan, we not only save time, money and health, but preserve the constitution from the destructive undermining influence of successive attacks of disease. The true hygienic principle, which I have been advocating for many years, is, that we should never be cured of diseases, but should always meet them by prevention instead of cure.

There is a still higher hygienic principle to be impressed upon the public mind, a truth of which our moralists have not been aware. Man should never be a victim of disease. He should regard all diseases as punishments for some violations of the natural laws. He should receive his punishment meekly, and profit by the lesson. The time may come when a well educated man will be ashamed to acknowledge that he was ever sick.

PROGRESS IN PHRENOLOGY.

In our article upon the “Back Door Entrance,” were sketched the ungracious reception, and the dilatory recognition with which all great truths must meet, from authorities, learned societies, and the mass of the professions. The history of the progress of Phrenology, is a remarkable illustration of the steady and stolid resistance to truth, which has been made, especially by the medical profession. At the present time this resistance is rather of a passive and negative character, as but few

are conspicuously engaged in the promulgation of the science. In reading the London Lancet for 1837, I find a lecture from Dr. Elliotson, which is worth publishing as an illustration of the progress of the science nearly twenty years ago, at a period subsequent to the death of its founders, while Dr. Elliotson himself was still at the zenith of his reputation, and but a short time prior to his professional overthrow. At that very time he was signalizing his professional liberality, by introducing mesmeric experiments in the University College Hospital, which turned the current of professional influence against him, and deprived him of that commanding and honorable position which he occupied at that time.

Possessed of wealth, talents, and learning, with a professional reputation of the highest character, having published works of high reputation upon the practice of medicine, and upon physiology, his defeat, of course, was not ruinous as it might have been to one in less independent circumstances. Had Elliotson confined himself to the advocacy of phrenology, the profession might have tolerated his liberality; but as he considered the profoundest and most marvelous truths in nature, the legitimate subjects of scientific inquiry, he was discarded by the profession. The illustrious Caldwell, in our own country, was, for a similar reason, deprived of his just influence in the profession, and finally robbed of his position in the very College he had founded and guided to an unexampled prosperity.

It would be wrong to overlook or forget such examples of ingratitude, united with bigotry and persecuting illiberality: they have an immense influence in retarding the progress of truth. They are held up, *in terrarum*, over the young men of the profession, as a warning against being too bold, or too honest in the pursuit of truth.

Still more recently, Judge Edmonds of New York has been driven from an eminent judicial position, for his honesty in recognizing facts occurring under his own observation; and if the venerable Dr. Hare of Philadelphia, has not been disturbed in his well merited honors, it is simply because they are beyond the reach of opponents, being merely the records of his past life, and the honorable position which he has filled, before retiring to the tranquility of private life.

It is incumbent upon every friend of truth and human progress, to take especial pains to honor that class of enterprising pioneers in science who thus place themselves, by their devotion to truth, in opposition to those powerful influences, which are fatal to their worldly prosperity.

To return to Dr. Elliotson, the lecture in question was delivered by Dr. E., at the meeting of the Phrenological Society of London, (75 Newman Street), Monday evening, Nov. 6th, 1837, and was as follows:

ON THE IGNORANCE OF THE DISCOVERIES OF GALL EVINCED BY RECENT PHYSIOLOGICAL WRITERS: BY JOHN ELLIOTSON, M. D.

"Every phrenologist will agree with me that he never met a disbeliever in phrenology who showed the least acquaintance with the science and the endless and diversified facts upon which it is founded. The absurdity of the objections to which we are compelled to listen, is not less wearisome than the ignorance of the facts amassed by Gall, and surrounding us on every side, is disgusting. Having adopted certain opinions upon the mind and brain, without any examination, they reject phrenology, justifying Locke's accusation, that few people have any solid reason for the 'doctrines they keep such a stir about.' ['Human Understanding,' iv. 21.] Not a single objection to the principles of phrenology is ever adduced that was not urged in the time of Gall, and amply refuted by him. But then, none of these objectors have studied Gall. I have met with many disbelievers who had read Dr. Spurzheim and Mr. Combe, and been unconvinced; but how any one, who has studied Gall, and examined for himself into the facts of the coincidence of development and character, can doubt the truth of phrenology, I cannot imagine. Indeed, I am satisfied that it is impossible. The greatest misfortune that has ever befallen phrenology has been the want of an English translation of Gall's works; the consequence has been, that nearly every one in Great Britain and Ireland, who has bestowed a thought upon phrenology, have contented themselves with learning it second-hand from Dr. Spurzheim, or third-hand from Dr. Combe. In these works, some find things of so questionable a character, that I have known many confess that they have closed the books in disgust, and so never proceeded to examine the evidences of organology; and the facts of organology displayed in the works of these two writers, not being comparable to the splendid array in the volumes of Gall, converts have been made in far smaller numbers than if Gall's works had been studied. As to those organs, the discovery of which Dr. Spurzheim claims as his own, scarcely a fact is adduced in their support, and little more than bare assertion is made. An English translation of Gall has recently been made in America, but I am happy to say that our Secretary is preparing one in which the splendid section on amativeness will be translated, like the rest, into English, and not left in French, and in which those parts of the large work which are not to be found in the octavo edition, will be inserted, many of which are very fine. Gall's works are clear, flowing, full, at once rigidly philosophical, and rich with profound thoughts and glowing illustrations. I never take them up without finding something fresh, and feeling that I am with one of that band of mighty minds to which Bacon, Shakspeare, Milton, etc., belonged. They speak for themselves, and are totally different from the writings of Dr. Spurzheim; and yet Gall's writings are unknown to the great

er part of the physiologists of the present day. This assertion may startle, but it is true. The British Association of Science assembled at Cambridge, in June, 1833, published a report by Dr. William Charles Henry, on the 'Present State of our Knowledge of the Nervous System,' in which not only was phrenology entirely passed over, but the following declaration was made:— 'That the brain is the material organ of all intellectual states and operations, is proved by observation on comparative developement, as well as by experiments on living animals, and by the study of human pathology; but there does not exist any conclusive evidence for referring separate faculties or moral affections to any distinct portions of the brain.' Nothing was advanced in support of this strange assertion, the name of neither Gall, nor any other phrenologist was mentioned, and the inevitable conclusion is, that neither the writer, nor those who ordered this report to be printed, could have ever opened Gall. The arguments and facts displayed by him must have attracted at least a passing notice, had they been known. I defy the Association to pass over Gall's writings in silence on another such occasion, if they condescend to open his volumes. In one of his beautiful passages he says: 'All the doctrine is now consecrated to the public; judgment cannot long remain doubtful, personal feeling will disappear, the passions will calm, and criticism will have only its due weight; posterity will not fail to contrast the point with which I started, with that at which I stopped. My adversaries have but too distinctly displayed the state in which the objects of my labors were, for it to be difficult to know what improvement these have derived, and will derive from my discoveries.' If the errors and ignorance displayed by Gall's adversaries, during his career, served clearly to mark the accession of knowledge for which the world is indebted to him, the total ignorance of phrenological facts, set down in legible characters for the gaze of posterity, in the report of the British Association, will serve to establish to future ages, when phrenology shall be, as it will be, universally received, that for the whole of the first and only true doctrine of the mind, and its various faculties, we are indebted to Gall alone.

"The first great principle is, that the brain is the organ of the mind. Although no rational being now doubts this, and it is admitted by the British Association, it was denied by a large number of writers, and by a large number of persons at the time Gall wrote. Hippocrates and many able writers acknowledged the brain to be the organ of the mind, but Gall had a host of adversaries when he maintained this opinion. On account of it he was called a deist, an atheist, a materialist, and other opprobrious names, which, from being so lavishly bestowed on men of sense by those who differ from them in opinion, serve at present only to excite laughter with those who love truth and good action.

"The second principle of Gall was, that distinct parts of the brain had

distinct offices; that each primitive faculty was possessed by a particular part of the nervous system. This principle was maintained many years ago, with regard to the powers of sense and motion. Erasistratus, from the fact of paralytic limbs being sometimes deprived of sensation only, sometimes of motion only, or even, in the latter case, becoming more sensible than previously, — supposed that there must be distinct nerves for sensation and motion. Galen taught his contemporaries that one set of nerves went to the skin for sensation, and another to the muscles for motion. Sir Charles Bell found that in dividing the posterior spinal nerves no motion ensued; but that, on touching the anterior, the muscles of the back were immediately convulsed. He concluded that the anterior only were for motion. He thought, however, that they might be also for sensation, and that the posterior might have other functions altogether, since he found that the division of the posterior nerves did not impair motion at all; and, he adds, that the pain attendant upon the experiment, prevented him from judging how far sensibility remained after the division of the posterior nerves. It was M. Magendie who proved that the division of the posterior nerves deprived the corresponding parts of the animal of sensibility, and that the division of the anterior deprived them of motion only. Sir Charles Bell, therefore, made but a portion of the discovery. M. Magendie cleared up what he left in doubt. But, after all, the discovery was merely the proof of an opinion entertained for ages, down to the most modern times; and there was no new principle in it, since it was an established fact that certain nerves, such as the olfactory, acoustic, and optic, are for sensation only, and others, as the common motor, the external motor, and the internal motor of the eye, and the lingual, are for motion only. Again, this was but a single instance in regard to individual nerves, of Gall's great general principle, that distinct offices are performed by distinct parts of the nervous system. Yet Dr. William Charles Henry ventured to state, before the assembled Association, not only that the honor of the discovery belonged exclusively to Sir Charles Bell, but that it is 'doubtless the most important accession to physiological knowledge since the time of Harvey;' an accession of knowledge which is simply an individual example, of Gall's great general principle in the nerves.

[Dr. Elliotson here criticises certain pathological facts adduced by Dr. Carlisle, and by Dr. Graves of Dublin, showing that their statements do not, as they pretend, refute the phrenological doctrines. In the first case adduced by Carlisle, a female was found upon *post-mortem* examination to have a very small cerebellum, while in the other case, one half of the cerebellum was deficient. In the case of Dr. Graves the state of the cerebellum was not ascertained. These authors, he says, only displayed their ignorance of the science, by attempting to overthrow it with facts, which, when carefully examined, proved nothing at all against it. Dr E. remarks, "The true friends of Dr. Graves must regret that he has ad-

ded these to the many former silly remarks which he has made upon Phrenology.”]

“In the third volume of his large work, printed in 1818, and some years before this in his lectures, Gall declared, from numerous observations, that the nervous fibres from the organs of generation ascend from the genital parts, till they reach the cerebellum, where they decussate exactly like the anterior pyramids. MM. Serres and Flourens made the same discovery some years afterwards, and contended for priority between each other, not mentioning Gall’s name.

“My excellent friend, Dr. Bostock, in the edition of his ‘Physiology,’ which has just appeared, shows himself very unacquainted with phrenological writings. In his chapter, upon the ‘Hypothesis of Cranioscopy,’ as he calls it, he begins by stating that the connection of character and disposition, with the peculiar shape and organization of the brain, was first placed in a phrenological point of view by Drs. Gall and Spurzheim, who, in consequence of their accurate dissection of the brain, and their mode of separating its different parts from each other, were led to conjecture that these parts were appropriated to distinct mental faculties. Now Gall had lectured and written upon his discoveries long before Dr. Spurzheim knew anything of them, and Gall had established a great part of his doctrine before he began to dissect the brain at all. Dr. B. then says, ‘it is by an appeal to experience that the supporters of craniocopy, and Dr. Spurzheim in particular, attempt to establish their opinion, and they have accordingly brought forward a number of facts of this description, which are supposed to form a sufficiently firm basis for their system.’ Now, so far from Dr. Spurzheim in particular, producing facts, it is Gall’s works which teem with them; indeed, they are a series of inductions of facts innumerable. It was Gall’s facts which made Dr. Spurzheim a phrenologist. Dr. Bostock says, ‘the position that the size of an organ is an indication of the degree of its power or its capacity—a position which may be regarded as almost the fundamental principle on which the whole doctrine rests, is in direct contradiction to fact.’ Now, if Dr. Bostock had studied phrenology, he would have known that Gall, and after him Dr. Spurzheim, Mr. Combe, and every phrenologist disclaims such doctrine. It is not size, but size and quality, upon which strength of a faculty depends. Gall knew, and says that an organ may be very large, and the faculty weak; that a brain may be very large, and the person imbecile and passionless; that the same organ may display great power at one time and little at another. At p. 57, of his sixth octavo volume, Gall says, ‘imbecility is not only the result of a defective developement, the functions of the brain may be impeded by other indispositions; idiotism is frequently met with even from birth, when the organization is apparently perfect.’ Dr. B. says that for the full establishment and clear demonstration of the decussation of the fibres of the anterior pyramids we may consider ourselves as indebted to Gall and Spurz-

heim. It was known of old, as Gall remarks in his demonstration of it, and cannot be disputed; but Gall established it, in opposition to Prochaska, Barthez, Sabatier, Boyer, Dumas, Bichat, Chaussier, Magendie and Desmoulins, and taught it before Spurzheim was his pupil; and though, in his 'Anatomy of the Brain,' p. 148, Dr. S. says, 'Modern Anatomists, before Gall and myself, were divided in opinion on the subject of the decussation,' at p. 11 he confesses that, having completed his studies, he was associated with Gall in 1804, 'and at this period Dr. Gall, in the 'Anatomy,' spoke of the decussation of the pyramidal bodies.' Dr. B. states 'that Sir Everard Home anticipated Drs. Gall and Spurzheim in what has been supposed the most novel of their doctrines,' viz., that the convolutions of the brain are unfolded in hydrocephalus. This Sir Everard Home published in the 'Philosophical Transactions' for 1814; but Dr. Gall had already published this in his 'Anatomy' several years before. It will be found in the first volume of his large work printed in 1810, and he had stated it previously in his account presented to the Institute in 1808, and before that in his lectures. This Dr. Spurzheim shows at p. 53 of his 'Phrenology.' In one part of Dr. Bostock's 'Physiology' we read that 'The conjecture of Sir Everard Home is not without plausibility, that the fluid which the ventricles contain, varying in its quantity, may serve to equalize internal pressure.' This conjecture was published in the same volume of 'Philosophical Transactions,' for 1814. Now, Dr. Spurzheim distinctly says at p. 46 of his 'Phrenology,' 'before Sir Everard Home, Ackerman in Heidelberg, published the same statements.

"I should weary the society were I to lay before them other recent instances of this lamentable unacquaintance with the labors of phrenologists; but these examples of ignorance of mere phrenological principles and history, will show how little weight can be attached to the opinions of antiphrenologists on the endless evidences of the science."

CEREBRAL HYGIENE.

CHAPTER I.

[Continued from page 101.]

All exercise is beneficial to the mind by strengthening the occipital organs, which improve the entire temperament, and thus give additional firmness to the structure of the brain. But to produce these effects, our exercises should be temperate and pleasant. Fatiguing labor is one of the most efficient means of diminishing the powers of the brain and numbing all the faculties of the Nervous System. Great fatigue is always injurious, and generally injurious in proportion as it is oppres-

sive and painful. Nature wisely annexes to excessive muscular exertion this penalty of fatigue, to prevent us from brutalizing ourselves by excessive toil. It is a safe practical rule for our mental and physical improvement, to follow the guidance of pleasure in reference to exercise. The wild sports of the hunter, the prolonged amusements of dancers and the powerful efforts of fencers and gymnastic competitors give a robust and symmetrical developement to the constitution far superior to what is obtained in the monotonous drudgery of repulsive toil.

It is greatly to be regretted that the dignified habits of manhood prevent a continued indulgence in boyish sports, that false ideas of dignity interfere with athletic amusements, and that pharisaical notions of religion interfere with the delightful exercise of dancing.

When exercise is not presented in an attractive form it is apt to be neglected. Men will not resort to monotonous drudgery for the sake of physical developement, and especially those whose muscles are enfeebled, and whose animal spirits are exhausted. They need every attraction that can be presented, to encourage them in taking exercise. Even during collegiate education, the plan of procuring physical developement by manual labor has not met with any gratifying success. Such labor as is commonly introduced is too monotonous, too uninteresting, and is quite unfit to renovate the delicate muscular system of the student, or counteract the effects of hard study. Even if it succeeds in maintaining the muscular developement, it fails to sustain the elasticity and vivacity of the character, upon which our happiness and usefulness to a great extent depend. Hence all thorough educational establishments should be well supplied with gymnasiums, play-grounds and apartments for dancing and calisthenics. To such establishments, all persons of sedentary pursuits should regularly resort.

Having settled the fundamental principle, that exercise should be of a brisk, animating and interesting character, the question as to different modes of exercise, is of minor importance. Exercises of the lower limbs, such as running, walking and leaping are beneficial in the way of counterbalancing the over-activity of the brain. Such exercises are therefore highly appropriate to persons of intellectual pursuits, and if not carried too far, so as to produce dullness and confusion of mind, are very beneficial. The exercise of the lower limbs also deepens the respiration and greatly increases the vital force of the constitution. Such exercises, especially in the way of running and leaping, are especially important to those in whom the vital force is comparatively deficient, but very delicate constitutions, and those predisposed to mental derangement or any oppression of the brain, may easily be injured by excessive exercise of the lower limbs.

The exercise of the arms has a more tonic and sustaining influence than that of the lower limbs, and this influence is especially displayed in

reference to the lungs, heart, stomach and liver. Hence exercises of the arms are especially desirable for those in whom disordered digestion, heart-disease, or pulmonary attacks are to be apprehended. To the sensitive, timid and diffident, the exercise of the arms is highly beneficial, as it tends to give strength to the character, and overcome their infirmities. The arms sustain the same relation to the stomach, which the lower limbs sustain to the lower bowels; hence, while those who have dyspepsia and palpitation, should resort to exercise of the arms, those who are accustomed to rely upon the use of purgative medicines should rather change their sedentary habits for active exercises on foot.

Another important philosophical principle in adapting the character of the exercises to the character of the constitution is to be deduced from the cerebral law, that vehemence and excitement belong to the basilar organs; calmness, steadiness and firmness to the coronal region. Hence, in proportion as we wish to cultivate our basilar forces, and give the greatest stimulus to vitality, our exercises should be more violent in their character, calling forth the utmost exertion of our strength. Such exercises are especially necessary to the sedentary student and artisan, whose occupations through the day are of a calm and patient character. Running, leaping, gymnastic sports and hunting, are far more beneficial and restorative to them, than any exercises of a less forcible character. Dancing, when conducted in a sprightly style, is remarkably well adapted to the demands of delicate persons of sedentary habits, and may be considered in many cases the best exercise that can possibly be devised for delicate constitutions. The pleasant stimulus of the music, and the happy social influences with which it is connected, so renovate our spiritual forces, as to enable the delicate individual to perform a much greater amount of muscular exertion in dancing, than in any other less delightful exercise.

The great majority of those, upon whom exercise should be urged as an important physiological duty, require vehement exercises of the lower limbs; yet there are many, for whom exercises of a much calmer character should be prescribed. Those in whom the temperament is passionate and excitable, who have had an excess of nervous excitement and restlessness, who are lacking in constitutional steadiness, tranquillity and self-control, and who are, what is commonly called *nervous*, should have exercises of a calmer character, and rather of the upper, than lower limbs. The developement of the arms, it is true, produces less vital force, than that of the lower limbs, but at the same time it produces more stability of health and equanimity of intellect.

We may therefore lay it down as a rule that whenever the region of Firmness and its neighbors, extending across to Cautiousness, and indeed the whole upper part of the occiput, have *not* a superior or predominant developement, exercises of the arms are especially indicated. Sawing

chopping and planing, dumb-bell exercises, fencing, climbing and other gymnastic exercises for the arms should be recommended for all of the nervous excitable temperament.

Vocal Exercises are also highly important as a means of constitutional and cerebral developement.

The sound of the voice excites the brain, and a loud or vigorous delivery, which is commonly adopted by persons of energetic character, furnishes an important vital stimulus. The important principle, which should guide our physical exercises, is that our *inspiration should be deep, rising the diaphragm*, and the voice should proceed from the depth of the chest, if we wish to cultivate our physical forces.

When the voice comes from a contracted chest, and is delivered in a feeble manner, the exercise is rather injurious than beneficial. But when a respiration is deep, giving the voice unusual depth, compass and power, our vocal exercises are animating and restorative to the entire constitution.

EVIL PASSIONS.

A friend of the JOURNAL writes as follows:—

"Some subscribers wish to know why you give such names as Hatred, Turbulence, Desperation, etc. to some organs. They say that these names indicate something bad, and they think there is nothing bad in God's works. They would be glad to see a word from you on that subject."

Perhaps a standing explanation may be necessary for the benefit of those who have adopted erroneous views of Phrenology, which are not sanctioned either by the original teachings of Gall, or by the language of Nature, which he so successfully interpreted.

Evil and crime exist beyond all doubt. The most visionary Optimists and Utopians can not deny this. We have passions and crimes, disease and malaria, filth and stench, savage beasts, venomous serpents, earthquakes, plagues, pestilence and war. While these evils actually exist, it would be folly to overlook their existence, and it would be a superficial philosophy which did not observe and account for them. The idea that there is nothing evil in creation may be very comfortably entertained while discussing philosophy over a good dinner or reading romances on a sofa, but when we are bitten by musketoos, alarmed by a poisonous snake in our bed, distracted by the agonies of tooth-ache, overwhelmed by the failure of a crop, or tortured by some incurable disease, the idea that there is nothing evil in the world, sounds like an insult to our misfortunes.

The world is full of evil, and these evils have their causes. The ferocious habits of the tiger and the wolf, which become such terrible evils to their innocent victims, are due to their legitimate and predominant organ of Destructiveness; the ferocious crimes of human beings are due to similar organs in the human brain, operating in uncontrolled predominance.

Murder, theft, suicide, etc., are all the product of unbridled passions arising from large developments of the basilar organs uncontrolled by higher powers. This is the whole story as far as phrenology is concerned; certain large organs produce certain crimes whenever they predominate in development, and we name the organs from the crimes which they produce. When this is done, our task is accomplished.

If the objector affirms that such facts are not compatible with his theology, we can only reply, so much the worse for his theology, which should be made to conform to facts. If he supposes that God has created nothing evil, we can but point him to rattlesnakes, to earthquakes and to malarious districts, where men degenerate and die while they breathe the tainted atmosphere. It is needless to argue with an optimist who can not see such evils.

On the other hand, if it is simply affirmed that the plan of the human constitution is good and its ultimate design beneficent—that it is wisely constructed and that all its organs produce good results when acting in their proper sphere, such suggestions are readily admitted. The plan of the human constitution is sublimely beautiful and all its organs have their legitimate use, but the use of the basilar organs is to act in a subordinate sphere entirely imprisoned and controlled by the higher powers and never permitted to lead the character. Like a good fire, which is carefully confined to the fire-place and held in by iron bars, they diffuse warmth, life, and activity; but like that fire when unrestrained, they destroy everything around them. In giving names to such organs it is necessary that we should express their true character, when acting uncontrolled. It would give a very incorrect idea of fire to speak of it merely as a comfortable warmth, because it produces that effect when properly managed. To describe it truly we should speak of it as a devouring and destructive element.

In like manner, the fiery passions of man, if we would understand them as they really exist, must be described as they manifest themselves in uncontrolled development.

For a fuller explanation of these matters, I must refer to the *Outlines of Anthropology*, and especially to the lecture on normal nomenclature.

A SPIRITUAL PHYSICIAN.

(From the New England Spiritualist.)

The following statement is from a scientific gentleman, who, we are assured, is well qualified to observe and testify respecting such facts as he has here given.

MR. EDITOR:—I have been much interested with some facts connected with the practice of an excellent healing medium here, Mr. Jeremiah Carter. He has for many years been engaged as a clairvoyant Physician, and his business is quite equal to that of many of the most successful physicians in this neighborhood. There are some peculiarities in his case, I think, which may interest your readers.

Though he is consulted as a clairvoyant physician, by many who have no idea that Spiritualism has anything to do with his practice, he plainly assures his patients that it is a physician in the spirit-world who practices through him, and that he himself has no acquaintance with medical matters, except as he has learned through his spiritual friend, who was, when in the earth-life, an eminent, physician residing in this county—Dr. Hedges.

It is not necessary always for Mr. Carter to visit his patients to make his examinations and prescriptions. He, by means of a magnet, passes into the superior condition, and the spirit being informed of the locality, goes and examines the patient, when, through Mr. Carter, he reports and prescribes, to be written down by another person. Mr. Carter, himself, desires no information from the patient as to his symptoms, or disease, or previous treatment; the spirit learns all these facts for himself, *and has never once been mistaken in thousands of instances.* Mr. Carter is himself a plain, unlettered man, and does not, and cannot talk of medical matters in correct medical language; but not so with the spirit speaking through him. Having had a medical education, I am able to speak with some assurance in this matter, and I must say confidently, having listened with delight to many examinations made by the spirit of Dr. Hedges, through Mr. Carter, that many of them, if taken down word for word, as delivered, would do credit to any medical professor. He goes on each case *in extenso*, and gives, as it were, a lecture, in beautiful and appropriate language, touching the particular case, the disease, the causes, the treatment, &c. Though Dr. Hedges was an allopathic physician, his practice, now that he is in the spirit-world, is Eclectic, sometimes treating cases allopathically and then again homœopathically, or hydropathically, according to the case, and sometimes in combination.

CASES.—1. A child of Anson Reed of this village, was treated for an abscess in the side, and as a council of four physicians had decided to

operate, Mr. Carter was called to make an examination, and decided that there was no abscess at all, as the doctors had said, but an enlargement of the liver. This examination, however, was known to the family and one of the physicians only, which physician, Dr. White of Fredonia, who is a Spiritualist, believed the spirit-examination to be correct, and advised to delay the operation. The other physicians subsequently performed the operation, and found *no abscess*, and gave the child up to die. The spirit decided the case curable, and proved it so. The child is now running about here well. In this case it would seem, humanly speaking, that one dead doctor was of more value than four live ones.

2. During the past winter, Mr. Carter made an examination for a gentleman of plethoric habit, (Benjamin Hussey of North Collins, N. Y.) who to all outward appearance seemed perfectly healthy, but who was aware himself that he was somewhat diseased. The spirit decided that the patient had organic disease of the heart and bladder, and, to the astonishment of himself and friends incurable, and that in a few weeks at farthest, he would die suddenly. No prescription was made. Nearly all who knew the patient thought the examination incorrect, but in about three weeks, he died suddenly, as predicted.

3. Last winter while Mr. Carter was sitting in a room in Buffalo, where several gentleman had been speaking of Spiritualism, the spirit of Dr. Hedges gave him his usual signal for going into the superior state. Mr. Carter's remarkable modesty was severely put to the test, and he started for the hall, begging the spirit to let him off, as the time and place seemed unsuitable, there being several strangers there and he feared that too much excitement might result. The gentleman, a stranger to Mr. Carter, who sat next him, seeing him go out hastily, had followed him to aid him if needed. The spirit persisted in gaining possession, and having returned to the room, addressed the stranger, telling him that his physician had been treating him for some time for a disease with which he was not afflicted, giving him wrong medicines, which were greatly injuring his system. The spirit then located the disease correctly, and beautifully and beneficently lectured him on health and the laws of life. This gentleman acknowledged that he was an invalid, had been under a doctor's care, as stated by the spirit, and constantly growing worse. He discharged his physician, used the prescription thus proffered him from a physician in heaven, and, after one or two examinations and prescriptions by the same physician, entirely recovered. His name is also Hedges, and he resides in Buffalo. "What's the use of Spiritualism?"

4. A young child of Mr. Sewell Clark, in this neighborhood, was very sick of an acute disease, not long ago, when Mr. Carter was sent for. He could not go immediately, as desired, and the case being urgent, the family sent for Dr. Smith of Fredonia. Mr. Carter having made the

examination *at home*, arrived at the house just as Dr. S. had made an examination and had decided that the child could not recover. But he asked if Mr. Carter wished to examine, when Mr. C. said he had made an examination before leaving home, had brought the medicine which had been prescribed, and that the child could be cured. Smith abandoned the case and the child was cured.

5. A daughter of Capt. Dewey of Sherman, in this county, had been treated unsuccessfully by a Dr. Fenner there, for a complication of diseases and derangements, and was, apparently, fast running into consumption. Capt. D. sent to Mr. Carter for a prescription. This brought from Dr. F. a load of abuse on the Captain, when Fenner, after having run up a bill of twenty or thirty dollars, was dismissed. By three examinations and prescriptions through Mr. Carter, at a cost of three dollars, the young lady recovered, and is now strong and healthy. A student of Dr. Fenner afterwards obtained, from Mr. Carter, on false pretences, the prescriptions in this case, since when, it is said, Dr. F. treats similar cases much more successfully.

Hundreds more might be given,—cases showing the spirit-doctor, with others in council, holding medical discussions with earth-physicians differing from him, beating them in argument on medical matters, and then curing diseases pronounced by them incurable; cases where the spirit took possession of the patient, and cured him as if by magic, &c.

REMARKS.—1. The grand practical point gained by employing a spirit-physician, is a correct *diagnosis*, which all medical men know, is, in many cases, perfectly unattainable by earth-physicians, while the *prognosis* must necessarily be more reliable with the former than the latter.

2. It must be very important for any clairvoyant physician or healing medium to have the aid of a spirit of a reliable "*natural physician*," that is one who, in the earth life, delighted in the healing art; otherwise the spirit of some old nurse, or which is but little better, the spirit of some physician who in the earth life practiced as a matter of form merely, may get possession of the medium and lead to great mistakes. This affords an explanation of the uncertainty of many pretended healing mediums, or clairvoyant physicians.

3. The above, with other analogous cases, prove the truth of Spiritualism more clearly than almost any other evidence. The great spread of Spiritualism here is clearly attributable, to a very great extent, at least, to this kind of medical practice.

4. There is clearly no such thing as absolute independent clairvoyance, without the agency of a departed spirit.

Yours for truth and humanity.

O. S. LEAVITT.

Laona, Chataugue Co. N. Y., March 31, 1855.

[We do not see that our correspondent's last conclusion, as a general statement, is deducible from the facts he has given. If in the case of Mr. Carter, information is derived wholly from disembodied spirits, it by no means follows that spirits in the body may not have some powers of the same kind.—Ed. Spiritualist.]

DEMONOLOGY.

For some few years past we have heard much said upon the subject of "Spiritual Manifestations," but have seen nothing until recently. We have not, indeed, taken much pains to witness the phenomena, nevertheless we have occasionally happened to be where the spirits were wont to manifest themselves, but for some reason that we do not pretend to understand, never a spirit manifested himself in our presence, by so much as a rap upon a table. We had almost come to the conclusion that we were so inconvincible that the spirits were determined to leave us without evidence of their presence or power. But we have seen the elephant. A few days since a friend called at our sanctum, and informed us that a spirit friend of his was visiting him daily and treating him with a course of PATHETISM, for disease with which he has been suffering. The spirit, as he believes, takes possession of his body and "puts him through a regular and violent exercise," which, by the way, he says is fast restoring him to health. We were talking upon the subject, when we noticed a sudden spasmodic movement of the arms, much like that produced by a shock from an electrical machine. We thought that our friend was going into a fit of epilepsy, but he quieted our fears by the assurance that it was a spirit. He quickly laid off his overcoat, and then the exercise commenced in good earnest. With both hands going as rapidly as drumsticks, he pummelled his breast and abdomen, swung his arms in all directions, and threw himself into all sorts of attitudes and contortions, for the space of full three quarters of an hour; and what is most remarkable, manifested at the end, no symptoms of fatigue, but said, on the contrary, that he felt rather refreshed and invigorated by it. We are a much stronger man than he is, and yet we are confident that one-half that exercise would have utterly prostrated us. We have no idea that our friend intended to deceive, nor do we believe that it would be possible for him, when he is in his normal state to go through the half of that performance without an entire prostration of his physical powers.

Well, what was it that produced these effects? Here you are too hard for us. Our friend said that it was a spirit: and the said spirit through him addressed us in complimentary terms. To us he was a very civil spirit; therefore we do not like to be uncivil to his spiritship. But we must say that we would not like such a pummelling as he gave our friend. There is a proneness on the part of many to refer all unaccountable things to the agency of spirits, and that too without very plain or palpable reasons. We saw plainly enough certain inexplicable phenomena, but that these phenomena were produced by the agency of a disembodied spirit of a man in the other world, is precisely the thing of which we did not see the evidence. If it had been said to have been the work

of some living Witch or Wizzard, the evidence would have been equally plain. We are a sad skeptic about these spiritual manifestations, and quite as skeptical about their legitimacy and utility, as their validity or reality.

Whatever it may be, it seems to us identical with the demonology of old. A demon in those days, was the spirit of a deceased person, good or bad as the case might be. A demoniac was a man into whose body a demon or departed spirit had entered. The presence of the demon was manifested sometimes by performances not unlike those of our friend.—*Gospel Herald.*

PRACTICAL ADVICE.

“Can you tell me,” said an intelligent German, “what will benefit a disorderly, unbalanced mind, the thoughts wandering upon a variety of heterogeneous subjects, and running into melancholy?” What is your situation? I enquired. Are not your associations uncongenial? I learned in reply, that his pursuits were sedentary, and his associations entirely uncongenial. He had no companions or friends, and his countenance indicated the inactivity of the Social Sentiments. The necessary advice was brief and simple, A more active life would be preferable to strengthen the character and mind, but the social influences are indispensable. You must seek society,—the society of friends, and make it your especial business to cultivate such society.

In this little incident is involved an important lesson. The adhesive or gregarious impulses are the antagonists of the intellect, and the social sentiments, which are the proximate neighbors in the brain of the intellectual faculties, furnish the readiest diversion from excessive intellectual excitement, hence when man violates his nature by a solitary life, or by isolation from his fellows, his intellectual faculties become excited into a disproportional and ill-regulated activity, the effects of which are exhausting, depressing and melancholic. Such too often is the case with students and men of intellectual pursuits; they become unfitted for society, and their intellect runs to waste in speculations without aim and in gloomy meditations.

The Social Influences are necessary to preserve our efficient control over the operations of the intellect, and to prevent its restless activity from exhausting our energies. These influences are necessary to give cheerfulness and elasticity, and to sustain that practical energy in the mind which accomplishes useful results.

Social enjoyment is therefore essential to the mental balance, and although to the mass of mankind whose habits are gregarious, this admonition may be unnecessary, it is *not* an unnecessary admonition to students, writers, artists, and to many artisans of sedentary pursuits, whose business deprives them of opportunities for social enjoyment, and whose circumstances are unfavorable to obtaining the pleasures of cultivated society.

SPIRITUAL THERAPEUTICS.

The following interesting narrative is copied from the editorial columns of the Cincinnati Daily Times of May 8. The gentleman alluded to, Mr. H., was formerly a very successful operator in the old mesmeric fashion. Since he has become a medium, he says that the phenomena are somewhat different from what they were formerly—the patient generally passing beyond his control as if under some foreign power, and his own energies being less taxed.

The co-operation of spiritual force is certainly a very important assistant in the healing art, for the chief objection to nervauric manipulations, in the treatment of disease, lies in the fact that the operator himself is too often injured and reduced in his vital force, in proportion to the amount of benefit received by the patient. The spiritual energy appears to relieve the operator from this heavy tax upon his health:—

“SPIRITUALISM—A CURIOUS INCIDENT.—Visiting the ‘Home of the Friendless’ yesterday, we gathered the following particulars in regard to a wonderful cure lately performed there by a ‘healing medium,’ or a Spiritualist. It is certainly a wonderful occurrence, and we give it as a matter of news, without expressing any opinion upon the spiritual theory, which has so many ardent believers in the United States.

“A short time ago, Frances Jane Price, a native of this city, and an orphan, in very destitute circumstances, came to the ‘Home of the Friendless’ for assistance.

“She is 17 years of age, and had been, previous to the occurrence, in the City Infirmary, a poor, sick, friendless creature. For eleven years the sight of one eye had been entirely lost, and a celebrated physician of this city had pronounced it beyond remedy. Another physician had given it as his opinion that she had the consumption, and in decided terms predicted that her days were very few. She was confined to her bed at the ‘Home,’ when it was suggested by some persons who felt interested in her case, to call in Mr. H——, a gentleman of this city, who through

some mysterious power, has lately performed several wonderful cures.

“ Mr. H., in company with Rev. J. H. Fowler, accordingly called on the sick girl, whom they found in a very weak condition, scarcely able to sit up. Mr. H. seated himself by her side, took her hand; and after making a few ‘passes’ over her head and neck, pronounced that her lungs were in no manner affected; that they were very susceptible, but yet perfectly sound. He then continued his manipulations a short time, and without giving one particle of medicine, or leaving any prescriptions or directions took his leave. From that time the girl commenced improving. Her cough stopped at once and she appeared stronger. Mr. H. came again the next day, and repeated his passes over the girl’s head and neck, and took his leave as before. Strange to relate, a dim, pale light began to appear in the eye, which for eleven years had been rayless as a stone. It increased surely, but slowly, to the astonishment of every one in the house, and to the great joy of the poor girl. Again Mr. H. performed his manipulations, and stronger grew the eye, until it was *perfectly restored!* And this cure was performed within the space of eight days. Not only was the eye rendered perfect but the girl was restored to good health, and has left the ‘Home’ for a place in the country.

“ All the above statement is well authenticated and true. Every person in the ‘Home’ is acquainted with the circumstances, and can testify to the condition of the girl when she entered and when she left. Mr. and Mrs. Cathel, the Superintendents, will also give affidavits, if necessary, of the remarkable cure performed. They were not believers in spiritualism, and at first looked upon the efforts of Mr. H. with much doubt. However, they must believe their own senses, and in such a plain and simple case it is difficult to be mistaken. Who can tell whether, if Mr. H. had not been called to attend the girl, she might not have languished in partial blindness, or under the pressure of her sickness, been shrouded for the tomb.

ATMOSPHERIC PRESSURE.

¶ The pressure of the atmosphere has an evident influence upon animal life in modifying the state of the circulation, and the general nervous energy of the constitution. When we ascend in the atmosphere, its diminished weight or pressure as we approach the upper regions, causes a marked acceleration of the pulse, which has been observed to take place at the rate of about one beat per minute for every 100 yards of ascent. Thus ascending 1000 yards in the atmosphere might raise the pulse from 70 beats per minute to 80.

Any lofty situation, therefore, tends to produce a greater excitability and activity of the heart; on the other hand, by descending into the lower strata of the atmosphere, the excitability of the circulation is diminished, and the muscular system receives increased tone at the expense of the nervous system. In short, a condensed or heavy atmosphere has an important influence in strengthening the constitution and overcoming nervous excitability.

The variations in the weight of the atmosphere, between a mountainous elevation and a valley or sea-side residence, are vividly experienced in traveling. Persons living in different localities have their constitutions accommodated to the condition of the place where they live, but the variations which are caused by the state of the weather, are practically more important, because they are continually occurring, and producing effects more or less marked, according to the delicacy of the constitution. When the pressure of the atmosphere is greatly diminished, the mercury in the barometer sinks, which always happens at the approach of changeable, rainy, or stormy weather. This sinking of the mercury, and lightening of the atmosphere, are accompanied by a slight exhilaration of the pulse, which is favorable to the developement of fever, or to the aggravation of fevers which already exist, and also by diminishing the pressure of the blood-vessels, accelerates the impulse of the blood, and increases the danger of hemorrhage in organs of delicate or morbid structure. Hence the sickly and delicate, and especially those who are liable to hemorrhage, or to profuse evacuations, should be especially on their guard at the approach of changeable or stormy weather. After the rain or storm is over, when the weather has recovered a stable condition, the mercury rises higher in the barometer, and the fortifying influence of a better state of the atmosphere is perceived. In the lectures of Dr. Sigmond on *Materia Medica*, are found some interesting facts which are corroborative of these views.

He says, "Dr. Pitcairn's case of the effect of the atmosphere, is the most remarkable we have on record, both in regard to disease and its concomitant circumstances. Being at a country seat near Edinburg, in February, on a fairer day than usual at that season, the sun looking reddish, he was seized at nine in the morning, at the very hour of the new moon, with a sudden bleeding at the nose, with an uncommon faintness, and the next day on his return to town he found that the barometer was lower at that very hour, than either he or his friend, Doctor Gregory, who kept a journal of the weather, had ever observed it, and that another friend of his, Mr. Cockburn, Professor of Philosophy, had died suddenly at the same hour, by an effusion of blood from the lungs, and also five or six others of his patients were seized with different hemorrhages."

The exhilarating effect which many experience at the approach of a

storm, which has the effect of diminishing atmospheric pressure, indicates merely a pleasant nervous excitement which is rather at the expense of the muscular stamina. The influence of such weather, especially when accompanied by a moist or sultry state of the atmosphere, and the oppressive influence of heat, is highly favorable to the development of low fevers, and tends to give a typhoid or sinking character to the prevalent diseases. On the contrary, in a dry, cool atmosphere with a high pressure, indicated by the elevation of the mercury in the barometer, the constitution is braced and resists with greater success the influence of morbid causes, poisons and drugs. Dr. Sigmond, in illustrating the impressibility of the human constitution to the influence of mercurial remedies, remarks: "During moist states of the weather, mercurial preparations should be sparingly prescribed, and when from a diseased state of the system, they can not be dispensed with, very great attention should be paid to the clothing, as much mischief has arisen from the want of proper precaution; as from large doses, females of a delicate, nervous, excitable frame, are rendered languid, peevish and incapable of fulfilling their usual duties. They feel chilly, they easily shed tears, are sometimes almost hysteric, and though they have no actual suffering to endure are almost as miserable as if they had it to encounter. On the other hand, the stout, robust, plethoric individual, who has to bear very great pain from the nature of his disease, seems quite insensible to any unwonted effect. The inhabitants of this country are very little influenced by it, comparatively speaking, from their high mode of living and from their being so much habituated to the changes of climate, but the foreigner is not so fortunate nor can he bear a dose, which in his native air he could take with impunity; indeed, they have a horror of blue pill and of calomel, and I certainly have witnessed their greater incapability of bearing it here, than in their own climate. I have seen the practice of the continent, and I held the station of physician to the King's Theatre for three or four years, yet under the administration of Mr. Eber, and I was uniformly struck with the singular change that climates and habits of life produced upon the effects and operations of medicine. Those who could swallow full doses under ordinary circumstances, could not submit to much smaller ones here, nor could they bear in any shape or form the administration of mercury. The annals of practice in India likewise show that doses of mercurial preparations are very much influenced by a dry climate. Some very highly intelligent men there, have prescribed quantities and their repetitions, which in our moist, uncertain atmosphere would very quickly injure the constitution."

It is not merely the moisture or the changeableness of climate which renders the constitution more accessible to the influences of medicines. Mercurial remedies, it is true, produce more formidable effects in a cold, raw, changeable climate, which drives the circulation inwards, tending to

oppress organs upon which mercury acts most powerfully; but heat is an efficient agent in increasing the sensibility of the nervous system and rendering us more liable to feel the influences of small doses of medicines or poisons. Hence the constitution is much more susceptible of disease in hot weather, and needs more carefully to be guarded against the impurities of the atmosphere and every other cause of disease.

The maximum of the relaxing, sensitive and depressing influence is found in hot, sultry weather, when the barometer is low; in other words, a very hot, sultry summer, accompanied by frequent rains and a great amount of lowering, stormy weather, is productive of the greatest depression of the vital forces and the greatest susceptibility to the attack of dangerous diseases.

JESUITISM AND GREAT INTELLECT.

BY THEODORE PARKER.

"Look at the Catholics of the United States in comparison with the Protestants." In the whole of America there is not a single man born and bred a Catholic distinguished for anything but his devotion to the Catholic Church. I mean to say, there is not a man in America, born and bred a Catholic, who has any distinction in science, literature, politics, benevolence, or philanthropy. I do not know one; I never heard of a great philosopher, naturalist, historian, orator, or poet, amongst them.

"The Jesuits have been in existence three hundred years; they have had their pick out of the choicest intellect of all Europe—they never take a common man when they know it; they subject every pupil to a severe ordeal, intellectual and physical as well as moral, in order to ascertain whether he has the requisite stuff in him to make a strong Jesuit of. They have a scheme of education masterly in its way. But there has not been a single great original man produced in the company of the Jesuits from 1845 to 1854. They absorb talent enough, but they strangle it.

"Clipped oaks never grow large. Prune the roots of a tree with a spade, prune the branches close to the bole, and what becomes of the tree? The bole remains thin, and scant, and slender. Can a man be a conventional dwarf and a natural giant at the same time? Case your little boy's limbs in metal, would they grow? Plant a chesnut in a tea-cup, do you get a tree? not a shrub, even. Put a priest or a priest's creed as the only soil for a man to grow in; he grows not. The great God provided the natural mode of operation—do you suppose He will turn aside and mend or mar the Universe at your or my request? I think God will do no such thing."

ANTIQUITIES.

We have now in our possession, for safe keeping, and as a nucleus of a collection of curiosities, some very curious and singular articles made of copper. They were found near the west shore of the river, about a mile above the mouth, at a place where now is a brick-yard, and these were disinterred by those digging in search of good brick clay. After taking off from the surface of the ground about two feet of sand the clay was exposed and the stump of a tree was discovered. Digging still lower, about six or eight inches into the clay and overturning the stump, these articles were brought to light.

First, a copper spear, about fourteen inches in length, and at its base a groove or dovetail is made in which to insert a wooden shaft or handle, two other spears, each about twelve inches in length, and similar to the first. Third, two pieces of copper that had evidently been very nicely forged, but for what purposes they could ever have been applied is by no means plain, and it is quite difficult to give in writing a clear description of them. As good an idea of their shape, however, can be got by supposing them to be the matrix in which was cast one of the spears. This is not, however, the purpose to which they were applied. It is far more likely they were used as cutting tools but then there is no means apparent by which the implement can be held, no place for fastening it to a handle. These are about fourteen inches long and two inches wide; upon one end there is the appearance of an attempt to make a cutting edge. They weigh about three pounds each, and are specimens of good workmanship.

The question naturally arises, who made these things? Did the earliest French discoverers make them; or are they the work of a race long ago extinct, the same who first opened these mines?

It seems to us—for we can only indulge in speculation on the subject—that these tools could not have been the work of the Europeans who came here, for they would not have made a tool like the last two, about the use of which we should be ignorant. They are made of copper, a material not nearly so good as iron or steel for cutting purposes, the manufacture of which they were familiar with and would most likely bring with them.

Our Indians do not, nor have they the skill or implements to work so well any metal, and they all are ignorant of the use of such tools. They have among them traditions of the existence of a race of men to whom they ascribe all the skill necessary to accomplish these workings we find at the mines and make the tools we now find.

That these tools are the work of those who lived here years ago seems more likely from the place and position in which they were found, being

in the strata of clay lying under the roots of a stump, and about forty feet above the present level of the river and lake. The tree had grown up since these articles had been put there, and the deposit of sand made above the clay to the depth of two feet. To do that, the river and lake must have been forty feet higher than its present level. This of course was years ago, before the memory of the present races now inhabiting this country.—*Lake Superior Mining News.*

AGITATION OF THOUGHT.—The public mind for three months past has been considerably agitated in Cincinnati, by public discussions, etc. The Rev. Mr. Dearborn first delivered a series of lectures, in which he related many of the common facts of spiritualism, as occurring under his own observation, and unquestionably true; but concluded with a denunciation of the whole as belonging to the sphere of evil spirits and diabolic influences. President Mahan a few weeks afterwards addressed an audience at the Melodeon in opposition to the doctrines of spiritualism, but like Mr. Dearborn, he *admitted all the facts*. Instead, however, of adopting the diabolic theory, he attempted to group together such theories of electricity, animal magnetism, odic force, etc., as would explain the phenomena without spiritual agency. It is a remarkable fact that in so short a time the leading opponents of spiritualism should surrender the whole question of fact, renounce the stale notions of imposture, and (thus conceding the whole matter in dispute) confine themselves to questioning the source of the phenomena or their utility.

Several lectures were given by Rev. Mr. Fowler in opposition to Mr. Dearborn, in the course of which a very good anecdote occurred. Mr. F., in presenting a large number of well attested facts, showing the power of the spirits and mediums, introduced one of the miracles of Christ, speaking of him as a young mechanic and healing medium like the rest, without giving his name. A medical gentleman of the audience expressed his very positive disbelief of any such miraculous cures by spiritual power, and declared his determination to examine the case if the lecturer would give the necessary references. The necessary Scriptural references to "Matthew, Mark, Luke and John," having been given—the audience became exceedingly merry at the unexpected success of the stratagem in catching a skeptic.

Mr. Finney, a remarkable medium and public lecturer, has been engaged in a series of lectures during the present month on the spiritual doctrines. In addition to this he has held a public debate, for six nights, on the divinity or authenticity of the Bible, with the Rev. Mr. Pryce. As a debater, Mr. F. was considered fluent and impressive.

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CINCINNATI:

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BUCHANAN'S SYSTEM OF PHYSIOLOGY.—This work is now in progress, but I do not deem it safe to make any promise as to the time when it can be published. Those who have written on this subject will please take this as a general answer. If circumstances permit it will be issued this fall, but whether it will be possible, I cannot say.

• Misrepresentation Corrected.

Liverpool, Medina Co., O., March 2, 1855.
MR. TIFFANY:

DEAR SIR: on reading in the LEADER the minutes of the Spiritual Discussion, now pending in Cleveland, I find a false assertion stated by Prof. Mahan, which I wish to rectify—where he “alluded to the case of the lady in Liverpool,” who was apprised by the Spirits of the murder of her husband in California.” *That lady was my sister.*

On the 18th of November, 1851, around my own table, having two children for mediums, (besides a number of reliable witnesses present) we had an exhibition of spirit rappings, —so called. The spirit present purported to be Christopher Cline, her husband; spelled his own name; said he had been brutally murdered five days previous to this evening, for his money, in California; and gave all the particulars pertaining to his death. Two of our neighbors, Messrs. Gregory and Shuster,

were there at that time; and in due process of time communicated in letters the intelligence to us. The latter shook hands with him a few days previous to his death. The New York Tribune of January 10th, 1852, on the 7th page, reads: “Two men, named W. H. Boose, from Memphis, Tenn., and Christopher Olin, from the east, were inhumanly murdered at Turnersville, in Calaveras Co., on the 13th ult., by a party of Mexicans. They were miners, and supposed to have had considerable money. One of the murderers was caught and hung, after confessing his guilt. Jerome and Charles Stewart, brothers, were attacked and badly wounded by the same party, but not mortally.” I will produce witnesses to prove the above facts if necessary.

Yours, truly,
MARIA W. FRYE.
P. S. Don't infer from this that I am a believer in Spiritualism. I only wish to have truth prevail.

Spiritual Discussion.

The discussion between Elder Everett and Mr. Tiffany still progresses. Large audiences are daily in attendance, and manifest deep interest. The gentlemen are eloquent speakers, equally ready in attack and defense, and “outside barbarians,” there does not seem to be much prospect that either one would acknowledge himself defeated, if they were to debate till doomsday. Although the subject is a serious one, and the deep earnestness manifested alike by speakers and hearers show that they feel it to be so. Still some sparkles of wit flash out, and some hard personal hits are given and taken on both sides with great good humor. The debate, thus far, has been characterized by perfect good feeling, and mutual gentlemanly treatment on the part of the speakers. At this stage of the discussion we cannot hazard any opinion as to the probable result.—*Warren Chronicle.*

Dancing.

A CLERGYMAN DEPOSED FOR PREACHING IN FAVOR OF DANCING.—An Ecclesiastical Council at Gloucester, Mass., has recommended that the pastoral connection of the Rev. J. L. Hatch with the Evangelical Church be dissolved, “nor could the Council recommend him as pastor over any other Evangelical Church; that the sermons read before Council were unscriptural, immoral, and derogatory to the character of Christ, and that the discussions in the Church were mainly chargeable to this cause.” Mr. Hatch preached in favor of dancing.

☐ We learn by the Painesville Telegraph that two classes of people in that village undertook to raise funds for the relief of the poor. One held a dancing party in the evening, and raised \$75; the other, whose conscientious scruples prevented their attendance where dancing was a part of the exercises, appointed a committee to receive contributions in the afternoon, and the amount received consisted of \$1 in cash, two pieces of pork, and five pounds of butter.—*Es.*

BUCHANAN'S JOURNAL OF MAN.

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No. 6.

MORAL INFLUENCE OF THE INTELLECTUAL ORGANS.

A somewhat critical and imaginative correspondent of the "Christian Spiritualist," in reviewing at length the essay upon the above subject in the March No. of the Journal of Man, concludes an essay of seven or eight columns, as follows:

"But let us now inquire, seriously, what would be the inevitable effect of such a philosophy, and it could be carried out in practice. All active occupations, all art, all science, except the purely metaphysical and moral sciences would be cut off at once. It would check all discovery, restrain all invention, discourage all education, and arrest all progress. It would paralyze the arm of the artisan, and crush the soul of art. It would close the heart against the love of beauty, and the mind against the teachings of Nature. It would root out and destroy all that is good and beautiful, and necessary to life—all that supports, refines, exalts, adorns. It would dwarf and distort the human type, and convert the human being into a monster, and finally it would return man to his cave, and supper of raw roots, a naked and helpless savage."

It is unnecessary to trace in detail the logical distortions and misunderstandings by which the writer has arrived at such grotesque conclusions. The doctrines of the essay need no defense—truth defends itself. But there is one passage, which, perhaps, is not sufficiently guarded against misconception:

"The cultivation of the fine arts, which is so freely eulogized as one

of the most necessary influences for the improvement of a people, is, in fact, *generally promotive of a refined and luxurious selfishness, which has neither manhood, generosity nor philanthropy.*

This indicates the tendency of such cultivation to be *refinement, luxury and selfishness.* That it cultivates selfishness, like all other productions for personal gratification, is equally true. The purchaser of pictures and statues, like the purchaser of horses, fine furniture, and fine clothing, is merely exercising his acquisitiveness, vanity and taste. The producers of such works (who are less numerous) cultivate the same industry which is developed in other industrial vocations, and differ from ingenious artisans, chiefly in their greater cultivation of Ideality.

Setting aside, then, the influences of a refined intellectual occupation upon artists themselves, who constitute a small portion of society, and looking to the general influence upon the community, which was the subject of the paragraph, we can discover in the influence of painting and sculpture, nothing that qualifies man for the great duties of life. They do not qualify the citizen-soldier with courage and generous enthusiasm to defend his country through a tedious campaign. They do not inspire the mother with any additional devotedness in wearing out her life for a sick child, or ministering night and day to a sick husband who has no longer the manly beauty that won her admiration, and whose present appearance is very repulsive to artistic taste. They do not qualify the philanthropist to encounter moral martyrdom in the diffusion of knowledge and virtue.

They refine the character, but they do not make it strong or lofty, and when they occupy too much of our attention, it is generally at the expense of that philanthropic and religious culture (by profound studies and noble deeds) which really elevates mankind.

There is, however, a grand inspiration in art—not the art of man but the art of God. Every day when we walk forth beneath the myriad-tinted sky and behold the snow-white battlements of Heaven, moving in mountain volumes, convolved and changing through the blue expanse, or piled up as fiery mountains toward the setting sun, we inspire the Divine mentality, which willed and formed the magnificent scene. And when, through the hazy softening atmosphere we behold the undulating bosom of the green earth and the swelling outlines of the wooded hills, we are inspired with the gentle benignity which such a scene expresses, and better fitted to love and bless our fellow beings. And when, on the desolate heath or mountain crag, we encounter the driving tempest and terrific thunderbolt, we are inspired with a more lofty sentiment and more heroic energy for the trials of life. This is the inspiration of Divine art, and this the artist may drink in—but the purchaser of pictures has no more of this than the gatherer of Daguerreotypes has of the inspiration of intellectual society.

So much for the influence of the fine arts, which I am strongly tempted to criticise, by the fact, that it is often boastfully presented by superficial moralists and pretenders to fashionable Christianity, as almost a substitute or rival for real substantial virtues. The kid-gloved Christianity which is scrupulously attentive to the purity of its linen, which nicely regards the external proprieties of life, and fills its parlor with costly pictures, utterly unmindful that the cost of one of those pictures might have preserved in life and health a living picture—an image of the Deity—equally beautiful and endowed with conscious immortality—does not belong to any elevated sphere of humanity. I would rather cast my lot in life and death with a plain farmer who has perhaps no pictures in his house but the living pictures of health, happiness, and rustic beauty—whose expenditures bring pictures of happiness and hospitality around his table,—who sends forth living pictures of heroism, rifle in hand, to defend his country, and whose venerable head becomes a picture of human dignity and worth, although he has neither owned nor beheld the feeble canvas imitations of the twenty thousand sun-dawns and sun-sets, that have been pictured on his eye.

Art has its place as one of the refining influences of society, but it is a very subordinate place in an ethical sense, and the exaltation of art as a moral agency beyond its true position indicates a poor appreciation of the true moral worth of humanity, and tends to substitute superficial and flimsy for more substantial virtues.

The existence of the fine arts is the effect, and not the cause, of certain intellectual developements. They express our conceptions of the beauties of nature. The moral and refining influences lie in nature itself,—the *divine painting and sculpture*. How we are to obtain any great moral benefit by turning from the Divine picture to view the imperfect human imitation, it would puzzle the most enthusiastic votary of art to explain.

To return to our proper subject—as for the doctrines of the essay, correctly understood, I might reaffirm and illustrate more largely their truth, if it were necessary. They are not only the result of positive experiment and scientific investigation, but are amply confirmed by the largest experience of life.

To those who are unaccustomed to the new methods of investigation, who study the human mind entirely in its unitary aspects, and who are unacquainted with the psychological anatomy by which the elementary capacities and tendencies of the human mind are distinguished from each other, it is sometimes difficult to convey a just conception of the elementary human faculties. This difficulty exists to some extent among all to whom this analysis is unfamiliar, and who are accustomed only to the old method of studying the mind of man. This method—the single or unitary method (which conceives the mind as a whole) which began with

human consciousness, and descended from the most ancient times to the present, was first changed by Gall, by whom the unitary mind and unitary brain were subdivided into distinct faculties and distinct organs. The analytic view was vigorously demonstrated and urged by Gall as regards the brain, but not thoroughly carried out as a system of mental philosophy. Yet notwithstanding the grand demonstration of Gall, universal modes of thought confirmed by habit, are not easily changed, especially when they embody an essential truth. Hence among literary philosophizers and phrenologists of moderate scientific attainments, there is a continual tendency partially to forget the positive analysis of Gall, and to fall back into the superficial view which recognizes the mind in its conscious action and regards its different faculties as but varying moods or aspects of one unitary spiritual power. They unconsciously regard the mind as an entirely independent existence exercising in immovable dignity and selfpossession the faculties and passions displayed through the various organs, as a profound musician would touch the keys of his harmonious instrument, forgetting the fact that our passions, faculties and organs are not mere fixed and passive instruments, but are the very elements of our minds and characters, a material change of which gives us a new mind and a new character. The absolute and entire predominance of a new group of organs and faculties, whenever established, produces a new character and a new temperament, almost as fundamentally different as if the individual were converted into another being.

Those who discuss mental philosophy from the old stand-point of unitary consciousness, are often embarrassed and confused in their first glimpses of psychological anatomy, and the profounder philosophy to which it gives rise. Accustomed to contemplate the mind as the artist contemplates the human form in its unitary action, grace, and beauty, they feel, like the artist, some repugnance to the unpoetical associations of the dead-house, and the matter-of-fact revelations of the scalp, among the muscles and viscera which serve to constitute that wonderful form, which in its unitary action is so perfect and pleasing, although its anatomical analysis may be repulsive to the taste which delights to revel in superficial beauty, and to ignore the less pleasing details of sacred truth.

To those who thus delight to look at the world only with artistic eyes, forgetting the gross materials and uncleanly labor by which flowers and cereal plants are produced,—or those who delight to contemplate the human mind in its vigorous display, its noble attributes, its grand spheres of developement, and its unending cycles of progress, it may not be very attractive to turn back to the elementary construction of man, to recognize the foul and repulsive elements which belong even to the most beautiful form, and the inherent tendency to vice and crime which are

essential portions of the human constitution, and from which man is never exempt in terrestrial life.

The demonstrations of Gall have shown so clearly the existence of the animal passions of man, which, uncontrolled by the higher powers, produce the same results in human beings as in the lion and tiger, that it is not now necessary to fortify such a proposition by facts and arguments, nor would I allude to it, but for the fact that many appear still averse to the phrenological analysis, and anxious to regard the human organs as latent capacities for certain good purposes or proper actions, instead of recognizing them as the elementary forces by which man may be impelled to the zenith or nadir of the moral sphere, and from which he derives an infinite variety of capacities for moving in an infinite variety of directions—as many as constitute the radii of a complete sphere.

It is true that the normal course is upward and onward, and in the rightly balanced brain the upward and onward tendencies greatly predominate: indeed the onward tendency predominates in all, and the upward tendencies have an ultimate predominance in our race, although the downward are often sufficiently potent for a time to bring down the individual to the regions of crime and misery, until higher and more benignant influences restore the sway of the moral nature.

With that superficial optimism which cannot discover any evil tendency in humanity, I do not sympathize. I perceive nothing to be gained by thus ignoring a truth so positive and evident; but at the same time I would not insist exclusively upon the analytic view of the human constitution, which traces the different faculties in their uncontrolled and excessive action; on the contrary I have taken much pains to insist upon the truth of both the analytic and synthetic views. And while I have carried the organic analysis of the brain, and the corresponding analysis of the mind vastly beyond the doctrines of Gall, I have taken much pains to insist that, practically speaking, the brain is a unitary organ, and the mind a unitary power, and that the unitary and analytical doctrines are perfectly harmonious when rightly understood.

After these remarks it may be more obvious that one who occupies the unitary stand-point exclusively, may not appreciate the developments of analytic philosophy unless he has carefully studied its principles and examined its evidence.

If in describing the functions, tendencies or ultimate results of the human organs, I should be misunderstood by any to whom the analytic philosophy is unfamiliar, the misunderstanding would not surprise me, but in addressing such persons, I should consider it a great oversight to omit that necessary explanation of the analytic view, which would prevent their misconception. If in the present instance misconceptions have arisen, they are owing to the fact, that the essay in question was designed for those already familiar with the explanation. The analytic

view of the human constitution originally suggested by Gall, has been carried out with metaphysical and physiological completeness in my system of Anthropology, arriving at results far beyond and different from the original conceptions of Gall. In describing the functions of organs analytically, I separate them by a rigid analysis from all other elements of our nature. In describing the intellectual organs, for example, instead of describing merely the intellectual exercises in which the organs of the brain generally are brought into play, I speak of the primary and ultimate tendencies of the intellectual organs alone, distinct alike from the moral and animal nature; apart from all the motives and conditions of intellectual effort, tracing their effects primarily in the normal action of the brain, secondly in over-ruling the entire constitution by organic predominance; and thirdly in excessive action, and the paralysis of all antagonistic powers. These effects produced upon the cerebral circulation through the carotid plexus and cervical ganglia, extending through all the ganglia and splanchnic nerves, changing the condition of the crura cerebri, pons varoli and cerebellum, extending thence throughout the cerebro-spinal system, the viscera and muscles, changing the relations of the albumen and globulin—of nitrogen and oxygen in the blood, and producing numerous other effects unnecessary to specify, constitute a scientific portrait of the effects of the intellectual organs, in the whole of which the same pervading tendency is seen, in various degrees of development. This thorough analysis and developement of the effects produced by circumscribed portions of the brain upon the entire mental and physical constitution, is a matter which has heretofore been almost unknown to physiologists. The foremost inquirer in this direction, Dr. Gall, having gone no further than the immediate and obvious results of special organs.

Those who have not looked beyond the familiar and obvious phenomena of intellectual action in a well balanced brain have a very imperfect conception of true cerebral science. They understand, of course, the elevating and refining influence of intellectual exercise upon the entire brain; they perceive that it gives vividness and delicacy to every psychological operation. They observe that both perceptive and reflective action are practically associated with a great amount of virtuous emotion, active life and harmonious developement. They perceive that the intellect beautifully performs its part in the great circle of associated action, and contributes largely to our physical and moral welfare—they perceive, too, in the history of our race, that the intellectual organs in the aggregate,—perceptive, recollective and reflective—have each and all been the pioneers of humanity in its onward and upward career, and are at this time, the pioneer guides and redeemers of the race. All this and much more of the same sort they may perceive, yet in understanding these things they are far from understanding this department of Anthropology, in which such facts constitute but the threshold of the subject

The knowledge of such facts does not constitute one an anthropologist. As well might the poet, accustomed to contemplate the starry heavens, or the navigator, accustomed to make observations on the celestial bodies in his voyages, claim to be an astronomer. Anthropology is a very extensive and complex department of positive science. It demands much more than that knowledge of human nature which is familiar to nearly all well educated people. It demands a knowledge of the precise cerebral and corporeal organs for the manifestation of the many thousand elements of human nature, the infinitely varied conditions of these organs, the effects of these conditions upon the mind—the effects of the mind upon the cerebral and ganglionic masses, and through them the mutual sympathies of the various functions of body and mind—with many other complex matters, the mere enumeration of which would give too technical an air to any communication not especially addressed to medical men.

It is very easy to discuss the philosophy of mind without this necessary knowledge, as it was easy for the ancients to form theories of astronomy, and anatomy, without scientific observation, and consequently without truth. In such matters the consciousness of ignorance is the beginning of wisdom. An artist acquainted with the human form, merely by artistic observation, would not venture to pronounce an opinion upon its interior structure in opposition to a competent professor of anatomy. The details of anthropology are certainly no less complex and recondite than those of anatomy. However freely speculative writers may venture to discuss subjects which are embraced in the range of common observation, they are sadly at fault when they enter upon the sphere of positive science, without positive knowledge of scientific facts which cannot be guessed at by imagination, and which can only be acquired by the patient and modest labor of the student.

That the tendency of the intellectual organs in the aggregate is neither moral nor animal, but may co-operate with either our higher or lower faculties, and that of the two departments of the intellect the higher or reflective faculties have the greater tendency to co-operate with the coronal organs, and the lower or perceptive group more especially with the basilar, is a careful scientific induction, the truth of which I must positively affirm—the demonstration of which, resting upon an immense number of physiological and pathological facts, would require an essay by far too voluminous for the present occasion. I have seldom found it necessary to bring forth a very extensive array of argument in behalf of any true proposition—for the truth of any statement renders it acceptable to all well developed, harmonious, unprejudiced minds. But few illustrations or arguments are generally necessary with those who are cordially receptive of truth.

That the intellectual organs are entirely distinct from the reflective is

a fundamental principle of Phrenology. Intellectual development, therefore, is not an indication of either moral or animal character. As the intellectual is evidently capable of co-operating with either the higher or the lower elements of character, guiding with equal ease a scheme of revenge, or a benevolent enterprise, the question arises whether all the intellectual organs alike co-operate indifferently with the higher and lower organs, or whether there is a difference in the moral tendency of the different groups.

The proposition already presented, that the higher or reflective group has a greater tendency to co-operate with the coronal organs, and that the lower or perceptive range is more liable than the former to co-operation with the basilar organs, may be amply illustrated by reference to society, and to many familiar facts.

The perceptive development is associated with general animal development by belonging to a lower stage of progress. Among animals, generally, the perceptive organs have a greater proportional development, or predominance, than in man, while the reflective organs are signally deficient. In simple perception, powers are evinced by dogs, birds, and various wild animals, which man cannot equal. The perceptive power thus developed is associated with the superior activity of the animal, and the inferior development of the moral nature.

There is no direct association of the reflective faculties with our sensual appetites and muscular passions. On the contrary, reflection tends to moderate and refine their intensity. The perceptive faculties, on the contrary, are in constant association with sensual enjoyment, and impulsive passion. They bring before the mind the objects which excite our passions and desires, and preside over their application and indulgence. In fact the perceptive intellect is an absolute necessity to the animal nature, without which the latter could not be developed. But the reflective intellect, which has no such intimate connection with animal passions, exercises, by its peculiar relation to the brain, a calming influence over animal life and passional impulse. I would not affirm that the reflective intellect is as absolutely necessary to the moral, as the perceptive to the animal nature; for the emotions may be developed without the higher intellect which should be present to guide them. But in such cases much evil results from the influence of the emotions unguided by wisdom. Without the reflective faculties they cannot form rational principles, and the blind action of Religion and Benevolence, unguided by true principles, has filled the world with confusion, strife and calamity.

The objects and intentions of the moral organs require reflective co-operation as urgently as the perceptive action is demanded by animal impulses. Their aim is to accomplish good—to realize happiness—to attain which, Reason and Foresight are absolutely necessary. The father who would tyrannize over his family requires nothing more than the per-

ceptive faculties to carry out his brutality. But if he would train them rightly for a happy career in life, Judgment and Foresight are absolutely necessary. So in the affairs of nations, in the operations of war, and in the efficient administration of despotism, the knowing faculties are chiefly requisite, but for the guidance of a nation in freedom, social harmony, universal prosperity and enlightenment, a degree of wisdom is requisite which has never yet been found in the high places of government.

In the history of our race, perceptive growth and animal activity precede reflective power and developement. The history of the world many centuries back is a record of continual war, demonstrating the activity of the animal nature, in connection with which we find a meagre literature and philosophy; but a grand developement of the perceptive faculties as displayed in the arts which minister to luxury and ambition. The architecture, sculpture, painting, and martial gymnastics of the ancients have not been surpassed by the moderns.

This consociation of the perceptive with the animal, and the reflective with the moral, is witnessed alike in the history of races—in the gradations of the animal kingdom, and in the developement of the individual through the successive stages of life. Infant life begins with simple perception, appetite and animal impulse, and so slow is the growth of the reflective and moral faculties, and the corresponding ripening of the cerebral organs, that the term of twenty-one years has been fixed by law as the period of minority, which must elapse before the individual is considered accountable for his conduct, and capable of assuming his position as a member of society. It is contrary to the harmonious order of nature to require the higher manifestations of the moral faculties in infancy—such precocious manifestations interfering with that vigorous animal developement which should precede the moral.

When withdrawn from those turbulent scenes of war and strife, in which the animal faculties and perceptive powers have their most intense activity, we enjoy the pleasures of contemplation, the calm delights of love and religion, the communion of spirits, and the still, small voice of conscience. In the normal course of nature, which is not disturbed by disease, and which has not accumulated in age the penalties of violated laws,—the animal passions and perceptive faculties decline together. Impulsive anger and the ambition of conquest decline, as the vision grows dim, and surrounding objects attract less attention. Our lives are now tranquil and spiritual, and we gladly pass into the higher stage of spirit life, in which our animal nature, deprived of its corporeal apparatus of perception, motion, and sensation, loses the controlling power that it previously possessed, and ceases to be capable of producing the disorders which attended its activity in terrestrial life.

Hence it is that spirits in their communications with us no longer manifest any real strength in the passions they displayed on earth; and

no longer display the same aptitude for physical and positive science. More than nine-tenths of the communications thus far from spirits have been from the reflective faculties. Their writings abound in principles and general views, mildly and gracefully expressed, conveying but little positive knowledge, yet insinuating gently the first principles of self-evident truth, as appreciated by the reasoning faculties—seeking by this gentle presentation to introduce truth kindly to stubborn minds, but never startling the world as it might well be startled by the presentation of a certain class of facts.

As another illustration of the different tendency of the reflective and perceptive faculties, I might refer to the harmonizing and co-operative influence of the former. It is by means of the reflective faculties that true principles are discovered and established. It is by their assistance that mutual explanations, co-operative action and perfect harmony become practicable in society. They cause men to unite in truth, instead of following the blind impulses of feeling, and running into violent collision with each other. They furnish, in short, the atmosphere of social life, which the generous and loving sentiments impregnate with their own rich aroma. When in the progressive growth from the physical perceptions of barbarism, to the science and wisdom of harmonious life, the higher understanding has attained sufficient power and predominance in the human race, our social enjoyment will be vastly increased, and the harmonious union of mankind in the principles of truth, will render all as one family, connected by the electric chain of sympathy—and dwelling in an atmosphere of universal love, the tides and undulations of which will form the history of human happiness.

A PLAIN TALK ON PHRENOLOGY.

NO I.—TEMPERAMENTS.

How common is the desire to meet with those who possess superior intelligence, or who have passed through remarkable scenes, and to derive from them a portion of their intellectual wealth. How common, too, is the feeling when we have anything to impart, either useful or interesting, that if we had our friends before us in a conversational group, we might give them a thorough understanding of what we wish to present, although we might despair of completely conveying our meaning by the use of the pen. Oral communication is considered by all the most efficient method of conveying intelligence, and could a conversation be faithfully daguerreotyped it would embody knowledge in the most attractive form for all.

Hence, kind reader, I have thought of holding a series of conversational interviews with you, to present the subject of Phrenology in its most simple and attractive form. Let us now make a beginning by devoting a conversation to the most prominent signs of intellect, talent and character.

Practical Phrenology presents itself to the mind in two ways. First: we have certain qualities in our minds for which we are looking out, and we wish to recognize them when we meet them. Secondly: we observe men with remarkable heads, and we are curious to know how to interpret their peculiar development. Let us begin by ascertaining how to judge of the intellect.

A *smart man*, in the common sense of the phrase, is not to be detected by any peculiar form of the forehead. Smart men have heads of so many different shapes, and foreheads of so many different forms, of large and small development, that it is no wonder that superficial observers should become doubtful of the principal truths of Phrenology. Smart men—that is, men competent to succeed in business and society, owe their success to a certain activity and energy in the mental faculties, which does not depend on the size of the intellectual organs alone.

Strength of character and activity of temperament depend upon the posterior part of the head, and upon certain qualities of the physical constitution, which the posterior organs generally produce by driving man into active life. Hence the man who has a good occipital development is generally considered a smart man, unless the intellectual organs are extremely deficient. For although his intellectual organs may be moderate in development, they are forcible and active in their manifestations. Hence it is that we see smart and successful men with all kinds of heads; if they have a sufficient development of Firmness, Ambition, and Impulse, to give them life and action.

When, in heads of this energy of temperament, we have large intellectual development, expressed by a prominent forehead, measuring largely from the ear and projecting over the face, we have more than a smart man, we have a man of decided talent—a man who takes comprehensive views, and who is competent to be a leader in society. You may study his forehead with interest, for all his organs are active, and productive of important effects.

There is not much interest in studying the heads where the temperament is inferior, and the action of the brain feeble. Among such individuals we find no talented or influential men. If they have large heads, they may be respectable, and occupy an honorable position in society, but they are never great or brilliant.

Great men, brilliant men, talented men, and smart men all have brains of more or less intense activity, with an active circulation of blood, and a constant flow of thought and feeling. The temperament, or vital ac-

tivity of the brain, is, therefore, the first thing to be ascertained, when we wish to determine its intellectual power. With a very sluggish temperament, we have not much to expect from any kind of a head. With a very active temperament, the poorest head will show something interesting and useful. Let us then consider the qualities of the temperament, before taking up particular faculties.

What do we mean by temperaments? Do we mean an over-ruling influence distinct from the brain, distinct from the special organs, and thus independent of Phrenology? Not at all. It was so in the old system of Phrenology, but it is not so in the complete system of Anthropology which we now present. Under the teachings of Gall and Spurzheim the brain was known only as an organ of the mind, and consequently the various activity of the organs, and different conditions of the brain, could only be referred to the temperament as something derived from the body, independent of the cerebral organs. But now we know that the brain contains everything—not only organs for the mind, but organs for the body, and that these mental and physical organs in the brain govern the whole constitution, and thus produce all the various conditions of the body, as well as the various characteristics of the mind.

The study of the temperaments, then, is not the study of something distinct from the brain, but rather the study of the whole brain together, and its physical effects upon the body, which re-act upon the mind.

For example, a brain organized to produce a vigorous character, modifies the constitution of the body so as to produce a vigorous temperament, and however imperfect the body may be at the start, such a brain impels the man through a life of exertion, which develops his body into a suitable instrument for an energetic character. Hence the brain which indicates energy, will generally produce an energetic temperament, and the brain which has an unambitious, indolent character, will generally produce an inactive, sluggish, or feeble temperament.

The study of the temperaments, then, is the study of the whole brain together, showing how the condition of every part modifies the condition of every other part, and how the aggregate developement of the brain produces a certain aggregate temperament, or physiological state, which is imparted to all the organs, and which must be considered in the study of every separate organ.

We cannot judge correctly of the power of a single organ, without bearing in mind that the whole brain acts together, and that the whole-brain influence, or temperament, modifies the action of every organ. It is impossible, therefore, to understand temperaments thoroughly until we understand the whole brain thoroughly, for every organ of the brain contributes its influence to make up the temperament, and no one can understand temperaments thoroughly, but the thorough anthropologist who understands how all the parts contribute to influence each other.

To understand temperaments thoroughly it should be the last subject taken up, as it is the most comprehensive view of the one study of man. But in order to understand everything as we progress, it will be desirable to take a hasty view of temperament at the very beginning of our studies.

The remarks which are commonly made upon temperaments are quite unscientific, being based upon the old notions transmitted down from the days of Aristotle, when certain fluids—the blood, bile, phlegm, black-bile, and animal spirits, were considered the determining causes of temperamental states. The crude and fanciful physiology of the Greeks was long since obsolete. But the doctrine of temperaments, based upon their physiological crudities, has still maintained its place, for the want of a comprehensive cerebral science and a complete Anthropology.

As the old fashioned terms are still in current use, we must recognize them as a portion of our popular language, though not a legitimate portion of science. Let us then see what these terms signify in their common use, and what is their proper interpretation by science.

Men of strong active passions and lively emotions, with a quick and moderately profound intellect, and a good physical developement, generally presenting a rather florid complexion, are called men of the *sanguine temperament*.

Those in whom the intellect, passions, and emotions are well developed—who have in all respects greater endurance, hardihood, and ambition, strength of character and capacity to perform great labor—possessing a good physical developement, with greater firmness of fibre and ruggedness of outline than belong to the sanguine temperament, having also a darker complexion, with less plumpness and rotundity of flesh, are said to possess the *bilious temperament*.

When we perceive an unusual degree of delicacy, quickness and variety of manifestation, with less of passion and sensuality than belong to the sanguine, and with less power, hardihood and endurance, than belongs to the bilious, we have what is called the *nervous temperament*, in which there is less muscular developement and greater delicacy of features.

When all the leading characteristics of the nervous, sanguine, and bilious temperaments are absent—when we have neither the active force of the sanguine, the sustained energy of the bilious, nor the delicate quickness of the nervous, we have a negative temperament, which is called the *lymphatic* or *phlegmatic*, in which the complexion has neither the delicacy of the nervous, the more florid color of the sanguine, nor the deeper or darker hues of the bilious. The features are less marked, the muscles are less powerful, the flesh of a moderate firmness, and the vital movement generally slow and free from excitement.

This classification of temperaments is based upon empirical observa-

tion, yet it corresponds very nearly with the natural grouping and classification of the elements of character.

The characteristics of the **BILIOUS** temperament will be seen in all individuals in whom the occiput is large and predominant in action. The essential organs of this temperament, which are Firmness, Energy and Ambition, lie in the upper part of the occiput. It is not absolutely essential to the bilious temperament, that the basilar organs of the occiput should be large, but it is necessary that they should not be small. If they are large, the bilious temperament assumes a restless and passionate character. If they are small, it is distinguished more by endurance than by violence or overwhelming force.

The **NERVOUS** temperament, which is almost the opposite of the bilious, is produced by the developement of the intellectual and sensitive organs, from which it derives its delicacy and quickness, combined with certain organs of the side head, which give it an excitable activity, without having sufficient developement of the occipital and basilar organs to give it the strength and active force of the bilious and sanguine.

The **SANGUINE** is not so strongly marked in peculiar developement, as it deviates less from the average symmetry of the human race. In what is called the sanguine temperament, there is a full developement of the whole brain, which sustains a symmetrical proportion to the entire person, but is decidedly below rather than above the intellectual standard. There is not sufficient predominance of the occipital organs to produce the bilious temperament, nor enough of the frontal for the nervous. The basilar organs must have a full, if not large developement, producing vigorous appetites and passions, muscular force and circulation of blood, but governed by a sufficient developement of the coronal organs to produce correct and generous sentiments, although the passions may not be entirely subdued.

If then we should name the temperaments from the predominance of organs or the activity of the different cerebral regions which they display, we might group them as follows :

The BILIOUS temperament from the OCCIPITAL organs.			
NERVOUS	"	"	FRONTAL and LATERAL.
SANGUINE	"	"	BASILAR.
LYMPHATIC	"	"	ANTERIOR CORONAL & BASILAR

We have now to consider the **LYMPHATIC TEMPERAMENT**. The leading characteristics ascribed it are relaxation and inactivity, which may be said to depend upon absence of developement and lack of cultivation, as well as upon the positive traits belonging to the cerebral organs. To produce the lymphatic temperament in perfection, the lungs and chest, including the heart, should be but moderately developed—the muscles pale and feeble, the brain and abdomen large. The entire occipital

half of the head should be moderately developed, while the frontal and anterior coronal regions may be developed in various proportions; Firmness, Energy and Ambition should be small; Caution and Restraint should be large; Excitability, Irritability and Combativeness should be small; Patience, Tranquillity and Relaxation large; Reverence, Modesty, Religion and Hope should be well developed; Love and the social sentiments may be full or average. The leading characteristics of this temperament are derived from large Restraint, Cautiousness, Tranquillity, Patience and Relaxation, with a small development of the excitable, combative, passionate and ambitious regions.

The following outline will exhibit more clearly than any verbal description, the foundation upon which the old classification of temperaments rests, when we refer them to the brain. In this sketch, we observe the nervous, lymphatic, bilious and sanguine temperaments succeeding each other in regular order from before backwards, as we pass around the head. The region of the lymphatic temperament commencing on the side-head in the regions of Cautiousness, Coolness and Re-



straint, passes over the top of the head to the median line, descending internally, and reappears upon the neck and side face, being located both above and below, in the middle of the head, tending to give it elevation, depth and rotundity; while the nervous and bilious regions tend to elongate the head, antero-posteriorly, giving the head a sharp, bold outline. From this arrangement, it appears that the lymphatic temperament is a complex affair, depending upon cerebral and abdominal development, the brain and abdomen being larger than the chest and muscles. Hence we have the cephalic lymphatic, when the upper region is developed, and the abdominal lymphatic from the lower development, with which are associated the general nourishment and corpulence of the body.

The nervous region embraces, in addition to the intellect, not only the excitable and irritable regions of the side-head, but the region of Ardor and active manifestation which corresponds to the anterior part of the face.

The sanguine temperament is here referred to the basilar region, not meaning thereby the extreme and murderous predominance of the passions, but a sufficient strength and activity in the basilar regions to constitute prominent traits of character.

The bilious temperament, from its occipital location, is often allied to

the sanguine in such a manner as to render it difficult to distinguish their proportional power. The noblest characters are formed by the union of the bilious and the cerebro-lymphatic—the worst, by the union of the sanguine with the abdominal lymphatic, both in excessive predominance. The most amiable characters are formed by the union of the nervous with the cerebro-lymphatic. The most delicate and inefficient are the nervous-lymphatic.

In this arrangement, the nervous is chiefly antagonized by the bilious—the higher or cerebral lymphatic by the sanguine, and the lower-lymphatic by the bilious. The bilious antagonizes the nervous lymphatic. The sanguine and cerebro-lymphatic are almost exact antagonists. It would be interesting to examine this subject further, and indicate the exact boundaries of these divisions among the cerebral organs, but the object at present is merely to show the general correspondence of the empirical divisions of Temperaments with the true science of the brain.

(To be continued.)

THE LENGTH OF HUMAN LIFE.

(From Blackwood's Magazine.)

Up to the present time we have only been able to hazard guesses, both as to when old age begins, and when life naturally ends. What David puts into the mouth of Moses we will certainly receive as a fair expression of the truth regarding the length of human life: "The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow, for it is soon cut off and we fly away."* And fixing the limit of life at seventy or eighty we of course reckon old age to begin a great many years earlier.

But physiological anatomy has recently come to our aid, and professes now to give us definite and precise views, in regard both to when old age begins and when life naturally ends.

The life of the body naturally divides itself into two parts. During the first, the body increases in size and developement; in the second it decreases or becomes less. The first half includes the two stages of infancy and youth—the second half, those of manhood and decay. These are the four periods or epochs of human life, which are generally received and spoken of. And we divide each again into an earlier or later period of uncertain duration. We talk of later infancy, of early youth, of full manhood, of declining old age, without attaching any fixed or definite ideas to these expressions.

"I propose, however," says M. Flourens, in a book which has recently awakened the attention of all Paris—"I propose the following natural divisions and natural durations for the whole life of man:—

*Psaln x, ver. 10—(A Song of Moses.)

"The first ten years of life are infancy, properly so called; the second ten is the period of boyhood; from twenty to thirty is the first youth; from thirty to forty the second. The first manhood is from forty to fifty-five; the second from fifty-five to seventy. This period of manhood is the age of strength, the *manly* period of human life. From seventy to eighty-five is the first period of old age, and at eighty-five the second old age begins." These periods all shade insensibly into each other, so that, in an actual life, we can hardly tell where the one ends and the other begins. They vary in length, also, in different individuals, and most men now-a-days become old and die while they ought still to have been in the period of early manhood.

The limits thus assigned by Flourens to the several periods of life are not wholly arbitrary, like those we generally talk of; on the contrary, a more or less sound physiological reason is assigned for each. Infancy proper ceases at ten years, because then the second toothling is completed—boyhood at twenty, because then the bones cease to increase in length—and youth extends to forty, because about that time the body ceases to increase in size. Enlargement of bulk after that period consists chiefly in the accumulation of fat. The real development of the parts of the body has already ceased. Instead of increasing the strength and activity, this later growth weakens the body and retards its motions. Then when growth has ceased, the body rests, rallies, and becomes invigorated. Like a fortress, with all its works complete, its garrison in full numbers, and threatened with an early siege, it repairs, arranges, disposes everything within itself. The new stores it daily receives are employed in fully equipping, in strengthening, in rebuilding, and in maintaining every part in the greatest perfection and efficiency. This period of internal invigoration lasts fifteen years (that of the first manhood), and it maintains itself for ten or fifteen years, when old age begins.

And what marks the beginning of old age? In youth and manhood we perform a usual daily amount of physical or mental labor; but we are able to do more. Let an emergency arise, and we find within us a *reserve* of strength, which enables us to accomplish far heavier labors; we double or triple our exertions, we accomplish the unusual work, and, after a little rest we are as strong and hale as ever. Old age has come on when we can no longer do this, when the natural strength is barely sufficient for the daily work, when anything unusual fatigues, and extraordinary efforts sensibly injure the health. When the reserve of strength is exhausted, the age of decline has fairly begun. It is by drawing upon this natural store of reserved strength, through excess in living faster than it can be naturally repaired, that manhood is shortened, and an old age so often prematurely entered.

And, besides, old age is distinguished by this, that it brings with it a

general weakening of the whole body. It is not the lungs, or the heart, or the nerves, or the muscles, that lose their tone, and become incapable of unusual or prolonged exertion. Local disease may weaken one organ, while all the others remain sound and vigorous as ever. But old age impairs all alike. Each, so to speak, has consumed its treasured store of surplus strength, and living, as it were, from hand to mouth, is barely able to accomplish the daily task which the bodily movements impose upon it.

Yet old age does make itself felt more, in every individual, upon some one organ than upon all the others. There is a weak member in every man's body. All parts are not alike strong and healthy in any of us. On this weak member old age tells most sensibly; and hence in one man, the decline of strength first distinctly manifests itself upon the lungs, in another upon the stomach, and in a third, upon the heart. As the excessive weakening of any one organ influences—hampers, we may say, and obstructs—all the rest, it may happen that this weakness, original or acquired, of one important organ, may suddenly arrest life altogether when the age of decline arrives. As a penalty for the excessive use which has impaired that organ, old age may be barely reached before the whole machinery of life spontaneously stops, and is arrested at once.

Such are the periods into which M. Flourens divides the natural life of man, and such the physiological reasons assigned for the duration he ascribes to each. His second period of old age begins at eighty-five, and thus the complete natural life of man, according to his view, can scarcely fall short of a century. But that the natural normal life of man ought to carry him on to his hundredth year, is a somewhat startling assertion. We naturally ask, therefore, for further proof upon this special point.

What says experience, for example, to this alleged long life as natural to man? "The man," says Buffon, "who does not die of accidental diseases, lives everywhere to ninety or a hundred years." This is the answer of experience—experience from the mouth of an eminent naturalist. [Eminent but fanciful;—his next remark is absurd.—*Ed. Jour. of Man.*]

"When we reflect," he adds, "that the European, the negro, the Chinese, the American, the civilized and the savage, rich and poor, citizen and peasant—otherwise differing so much from each other—are yet all alike in this, that the same measure, the same interval of time, separates their birth from their death—that difference in race, in climate, in food, in comforts, makes no difference in this common interval, we must acknowledge that the length of life depends neither upon habits, manners, nor quality of food; that nothing can change the laws of the mechanism by which the number of our years is regulated."

All this is true. The length of life depends on the essential constitution of our internal organs.

That comparatively few men reach ninety or a hundred years is also

true, says experience, but that is because of the interference of *disturbing causes*. Most men die of disease; only a small number die of old age. In our artificial life, the moral is more frequently sick than the physical man. In a calmer moral atmosphere, *entire* lives would be more frequently spent. "Almost all," says Buffon, "spend their lives in fear and contention, and most men (most Frenchmen, of course, he means), die of chagrin." Among savage tribes it is the same. Few die a natural death. All die by accidents, by hunger, by wounds, by the poison of serpents, by epidemic diseases, etc. That few really reach their hundredth year, therefore, experience repeats, is no proof that such is not the natural term of human life.

Haller, professedly a physiologist, likewise investigated this question historically, or by the light of recorded experience. He collected together all the authenticated instances of long life. Of these the two extreme cases are the Englishman, Thomas Parr, who died in the reign of Charles I. at the age of 152, and another less certain case, of 169. His conclusion—not a very precise one—is, that *the utmost limit of human life is not within two hundred years (non citra alterum seculum!)** But though himself a physiologist, this deduction of Haller is only a historical one. It is based on no physiological data.

What, then, does Physiology say? Buffon not only investigated the subject historically, or by the light of experience, as we have seen, but he was the first also to study it physiologically. He writes as follows: "The total duration of life may be estimated to a certain degree by that of the duration of an animal's growth. . . . Man increases in height up to his sixteenth or eighteenth year, and yet the full developement in size of all the parts of the body is not completed till his thirtieth year. The dog attains its full length in one year, and only in the second year completes its growth in bulk or size. Man, who takes thirty years to grow, lives ninety or a hundred years. The dog, which grows only during two or three years, lives only ten or twelve; and it is the same with most other animals."

This passage contains the germ of an idea which he afterwards develops more clearly. "The duration of life in the horse," he says, "as in all other species of animals, is proportionate to the length of time during which it grows. Man, who takes fourteen years to grow, may live six or seven times as long; that is, to ninety or a hundred years. The horse, which completes its growth in four years, may live six or seven times as long; that is, to twenty or thirty years." And again: "As the stag is five or six years in growing, it lives also seven times five or six; that is, to thirty-five or forty."

So far, Buffon lays down the true physiological problem. The length of life is a multiple of the length of growth. His own deductions as to

* *Not within one hundred years,* should be the translation—or, literally, 'not on this side of the second century.'—Ed. Journal of Man.

the true multiple were uncertain, because his data were. He did not know accurately at what age the growth of man and other animals really ceased, or what was the true sign of such cessation. At this point M. Flourens takes the question up; and with more accurate anatomical and physical data, he has arrived at what he believes, and what certainly appear, more reliable results.

"I find," he says, "the true sign of the term of animal growth in the reunion of the bones to their epiphyses. So long as this union does not take place, the animal grows. As soon as the bones are united to their epiphyses, the animal ceases to grow."

In man, this reunion takes place at the age of twenty years, and he lives ninety or a hundred. The following table contains the other data given by M. Flourens:—

Man grows for 20 yrs, and lives for 90 or 100	The dog,	2	10 to 20
The camel, 8	The cat,	1½	9 or 10
The horse, 5	The hare,	1	8
The ox, 4	" Guinea-pig 7 months,		6 or 7
The lion, 4			

By these data the result of Buffon is corrected. All the larger animals live about five times longer than they grow, instead of six or seven times, as inferred by Buffon. Thus, by a physiological analogy, the ordinary natural life of a man is fixed at a hundred years. He grows twenty, and five twenties make up the hundred. If some few men live beyond the hundredth year, it may be that their natural growth was also unusually prolonged. Or some extraordinary prudence in living, or uncommon constitutional strength, may have secured for these rare individuals their extraordinary length of life.

But, having arrived at a degree of comparative certainty in regard to the ordinary or natural length of human life, we turn with renewed interest to these extraordinary lives. Can any general physiological relation be discovered, by which the utmost possible or extreme limit of human life is determined—that limit beyond which man cannot *possibly* live? To this question Physiology as yet returns no answer. It falls back, in its turn, upon historical experience, and even from that source gathers only presumptive evidence.

We have seen that from a consideration of the extreme cases of long life to be found upon record, Haller had concluded that the extraordinary limit of life approached to two centuries. Buffon reached the same conclusion by a different process. The ordinary life of a horse is twenty-five years; but there is a case on record of a horse of the Bishop of Metz, which lived fifty years, or double the ordinary length of a horse's life. "The same should happen in other species, and therefore in the human species," says Buffon. Man, he concludes, *may* live to double the length of human life.

In aid of this analogical argument of Buffon, M. Flourens brings fur-

ther facts. The camel, which has an ordinary life of forty or fifty years, has lived to a hundred. The lion, which lives commonly to twenty, may live to forty or even to sixty. Dogs have lived twenty, twenty-three, and twenty-four years, and cats eighteen and twenty. From all these cases united, he concludes—in regard to mammiferous animals, to which our accurate knowledge is at present confined—"that it is a fact, a law—in other words, the general experience in regard to that class—that *their extraordinary life may be prolonged to double the length of their ordinary life*;" that is to say, the extreme possible limit of human life is measured by ten times the period of growth.

"A first century," he adds, "of *ordinary life*, and almost a second—a half century at least—of *extraordinary life*." Such is the perspective which science opens up to man. It is true that science opens this great *fund of life* to us, more in the possible than the actual—*plus in posse quam in actu*, to speak after the manner of the ancients; but were it offered to us in the actual, would the complaints of men cease? * *

An old age thus protracted—a life continued to the full period of one century only—are they worth struggling for, are they worth living for, are they worth having when they come? Solomon speaks of them as "evil days," as years in which a man shall say, "I have no pleasure in them." And he describes the infirmities of the period as "the day in which the keepers of the house shall tremble, and the strong men bow themselves, and the grinders cease because they are few, and those that look out of the windows shall be darkened, and the doors shall be shut in the streets . . . and all the daughters of music shall be brought low . . . and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail."

The frailties of extreme old age are truly pictured in the figurative language of Solomon. Physical strength declines as old age advances; this fact is unquestionable. But for this decline of strength, does old age bring with it no compensation? "The physical loses," says Cornaro, "that is certain." "The moral gains," says Cicero. "More than the physical loses," says Buffon. "A noble compensation," says Flourens. "It makes one wish to become old," says Montaigne, "And then how advantageous to live long," adds Cornaro; "for if one is a cardinal, he may become pope as he grows older; if he occupy a distinguished place in a republic, he may become its chief; if he be a learned man, or excel in any art, he may excel in it still more."

We might quote the praises which Cornaro lavishes on old age. But seeing him bear so joyously his many years, we almost identify him at ninety-five with old age in person, and feel as if he were only sounding the praises of the ancient Cornaro himself.

Cicero, on the other hand, wrote of old age, when he was still too young. His praises read sweetly, and contain much truth; but it is the

composition we admire, as much as the sentiment it embodies. We reflect that Cicero, in talking of old age, was still far from the period when he might speak of it from experience. He was only composing a theme which he had set himself as a task.

But at seventy years of age, Buffon, who regarded himself as still young, wrote—not of set purpose, but incidentally, and among his other writings—concerning old age. We listen as to the true and genuine homage of one who stands on the confines of both periods, and feels himself entitled to speak freely of each—when, in contrasting his own state with that of younger men around him, he says,—“ Every day that I rise in good health, have I not the enjoyment of this day as immediately and as fully as you have? If I conform my movements, my appetites, my desires, to the impulses of a wise nature alone, am I not as wise and more happy than you? And the view of the past, which awakens the regret of old fools, offers to me, on the contrary, the enjoyments of memory, agreeable pictures, precious images, which are worth more than your objects of pleasure; for they are pleasant, these images, they are pure, they call up only amiable recollections. The inquietudes, the chagrin, all the troop of sadnesses which accompany your youthful enjoyments, disappear in the picture which represents them to me. Regrets ought to disappear in like manner; they are only the last flashes of that foolish vanity which never grows old.

“ Let us not forget another advantage, or at least a powerful compensation, which contributes to the happiness of old age. This is, that the moral gains more than the physical loses. In fact, the moral gains everything; and if something is lost by the physical, the compensation is complete. Some one asked the philosopher Fontenelle, when ninety-five years of age, which twenty years of his life he regretted the most? ‘I regret little,’ he replied; ‘and yet the happiest years of my life were those between the fifty-fifth and the seventy-fifth.’ He made this confession in good faith, and his experience arose out of these sensible and consoling truths. At fifty-five years a man’s fortune is established, his reputation made, consideration is obtained, the state of life fixed, pretensions given up or satisfied, projects overthrown or established, the passions for the most part calmed or cooled, the career nearly completed, as regards the labors which every man owes to society; there are fewer enemies, or rather fewer envious persons who are capable of injuring us, because the counterpoise of merit is acknowledged by the public voice.”

“ The spirit increases in perfection,” says Cornaro, “ as the body grows older.” It becomes fitted for new duties and exercises of mind; for the developement of the human faculties is not simultaneous, it is successive. Those which rule at one period become subordinate at another. “ In youth,” says Flourens, “ the attention is quick, lively, always on the alert, fixes itself on everything, but reflection is wanting. In manhood, attention and reflection are united, and this constitutes the strength of

manhood. In old age, attention lessens, but reflection increases; it is the period in which the human heart bends back on itself, and knows itself best."

"The old man," says M. Reville Parise, "smiles sometimes, he very rarely laughs. Goodness, that grace of old age, is often found under a grave and severe exterior, for the first comes from the heart, and the second from the physical being, which has become weak. Patience is the privilege of old age. A great advantage of a man who has lived long is, that he knows how to wait. In the old man, everything is submitted to reflection."

Thus old age has its pleasures, it appears, and its compensations. It is by no means the unenjoyable period we are apt to fancy it. For its calm and reasonable pleasures, wise men praise it above the other periods of life. It is surely worth living for, therefore. It is even worth sacrificing the pleasures of youthful excess, if by so doing we can hope to reach and live through it. But if it begin only at seventy—the natural termination of manhood, according to M. Flourens—how few ever do reach it! and of these, again, how few have left themselves in a condition to taste its peculiar enjoyments and compensations!

But if old age be an enjoyable period of life—if it be really worth living for, it is worth caring for when reached. It is to be reached, as we have seen, by living a sober life; it is to be reached in good health by a reasonable obedience to the rules of Lessius. But when this green and worthy old age is attained, how is it to be nursed and specially upheld?

With a view to this special end M. Reville Parise has laid down four simple rules.

The **FIRST** is to *know how to be old*.

The **SECOND** rule is to *know oneself well*.

The **THIRD** rule is to make *a suitable adjustment of the daily life*. "One can scarcely believe," says Reville Parise, "how far a little health well treated will carry us." And the "rule of the sage," says Cicero, "is to make use of what one has, and to act in everything according to one's strength."

And the **FOURTH** rule is, *to attack every malady at its beginning*. In youth there is a reserve of force—a dormant life, as it were, behind the visible acting life. The first life being in danger, this second life comes to its aid—and thus youth rallies after much neglect or ill usage, and still lives on. But old age has no such reserve life. Every ailment of age, therefore, must be taken up quick and cut short, if the single, unsupported, easily enfeebled life is to be surely upheld.

We cannot by any art *prolong* life, in the sense of making it pass the limit prescribed by the constitution of man. But we shall be able to live an entire and complete life—extending our days as far as the laws of our *individual* constitution, combined with the more general laws which regulate the constitution of the *species*, will admit of.

COMMENTARIES ON LONGEVITY, ETC.

The article upon Longevity in the present number, from Blackwood's Magazine, quotes as its leading authorities M. Flourens, and M. Buffon, authors whose judgment or reliability I would be far from endorsing. Flourens is doubtless a learned man, and a careful observer of mere facts, but as to depth of reasoning or soundness of judgment he makes but a poor figure in comparison with the really eminent men of the medical profession. His criticisms upon Phrenology were of a vapid and trashy character—unworthy the dignity of a member of the Academy. Buffon, who wrote in a less scientific period, has still less claims to our confidence, and we may well doubt the accuracy of the conclusions of such writers. The assertion of Flourens, that man's growth generally ceases at the age of twenty years, in consequence of the union of the bones with their epiphyses, is quite contrary to general experience. It is true that the stature seldom increases much after twenty years of age, but the entire person, according to common observation, continues to grow until forty-five or fifty years of age, and often for a longer period. The growth of the brain instead of terminating at the twenty-first year, generally continues until about fifty years of age, as determined by careful measurement of its weight. If, then, the life of man were estimated at five times his average term of growth, it would considerably exceed two hundred years.

If, on the other hand, longevity were estimated at five times the period of growth in altitude, the period thus arrived at, one hundred years, might express appropriately the average duration of healthy constitutions under the ordinary circumstances of life. The slight additional growth in stature, which sometimes occurs between twenty and thirty, might correspond with the additional longevity of those who outlive a century. From casual attention given to this, among other physiological subjects not long since, I came to the conclusion that the average normal life in strict obedience to the laws of health, was about one hundred and forty years. Human life consisting, according to this estimate, of three parts of about equal duration;—the first forty-seven constituting the period of active growth;—the second the period of equilibrium extending to the age of ninety-four,—and the third the period of gradual decline, extending to the term of one hundred and forty years.

Probably there are but few persons of the present generation, with their degenerate and diseased constitutions, who are able to realize this term of life by any possible management. But there are some who have inherited powerful constitutions from an ancestral stock not yet debilitated by the sedentary pursuits of civilization, nor relaxed by the luxurious vices, who might, by the combined influence of scientific wisdom and constitutional stamina, realize this longevity.

A longevity of one hundred and forty years is not anomalous. There are probably always a considerable number of living persons at or above that age. In the reign of Vespasian, a census revealed in the region of Italy between the Appenines and the Po, and in Parma, Brussels, Placentia, Faventia, and Rimino, fifty-four persons, 100 years of age, sixty-three of 110, seven of 120, three of 125, six of 130, one of 131, one of 132, four of 136, three of 140, and one of 150.

In the United States, by the last census, there were seven hundred and eighty-seven persons over one hundred years (357 males and 430 females). There were also eight thousand one hundred and fifty-two from 90 to 100 years of age (3653 males, and 4499 females). The number of persons over 90 years of age in the entire population was one to 2187, and the number over one hundred years was one to 24,843, or in round numbers, one to 25,000.

In the State of Ohio the number over 90 years of age was 619, or one to 3158. The greatest relative number of old persons (90 years of age and upwards) was in Vermont, North Carolina, and Virginia, viz:

Vermont,	population,	313,402	old persons,	263	ratio, 1 to	1190.
N. Carolina,	"	533,028	" "	412	" " "	1298.
Virginia,	"	894,900	" "	580	" " "	1543.
Ohio,	"	1,955,050	" "	619	" " "	3158.

The following examples of remarkable longevity are supposed to be authentic:

Names.		Age.	Authority, etc.
M. Laurence,	(Orcaes)	140	Buchanan's History of Scotland.
W. Gulston,	(Ireland)	140	Fuller's Worthies.
A. Goldsmith,	(France)	140	Daily Advertiser, June, 1776.
Countess of Desmond,	(Ireland)	140	Rawleigh's History.
James Sand,	(Staffordshire)	140	Fuller's Worthies.
Simon Sack,	(Trionia)	141	
Abraham Paiba,	(Charleston, S. C.)	142	General Gazetteer.
Countess of Eccleston,	(Ireland)	143	Fuller's Worthies.
C. J. Drakenberg,	(Norway)	146	Died June 24, 1770.
Col. Thos. Winslow,	(Ireland)	146	Died August 26, 1766.
Francis Consist	(Yorkshire)	150	Died January, 1768.
Marcus Aponius,	(Rimino)	150	& up'rds, Vespasian's census.
James Bowell,	(Warwickshire)	152	Died August 15, 1656.
Thos. Parre,	(Shropshire)	152	Died Nov 16, 1635—Phil. Tran., No. 44.
Henry Jenkins,	(Yorkshire)	169	Died Dec 8, 1760 Phil. Tran.

According to the London Chronicle, October 5, 1770, a negress named Louisa Truxo, was then living at Tucuman, South America, aged 175.

According to the Boston Recorder of 1849, a Russian named Michofsky Pleskou, in Novogorod, Russia, died at the age of 165. He labored in the field at 120—he lived a very sober life. His mother lived to 117.

DR. ELLIOTSON'S LECTURE IN THE MAY NO..

"Not a single objection to the principles of Phrenology is adduced (says Dr. Elliotson) that was not urged in the time of Gall, and amply refuted by him, but then, none of these objectors have studied Gall."

Very true. The entire corps of anti-phrenological writers have been unable to attack the science efficiently, on account of their limited acquaintance with its principles and details. In fact the whole posse, from Sir Wm. Hamilton and M. Flourens, down to Dr. Sewall and Rev. Mr. Rice, are scarcely worthy one heavy broadside of scientific ammunition. Whatever their talents and attainments in other departments they were entirely out of place in the discussion of Phrenology, for none who were really at home in that subject would display themselves as anti-phrenologists.

The remark of Dr. Elliotson that it is much to be regretted that the writings of Gall should be so little known, and so extensively superseded by the writings of his followers, is still more applicable to our own country, where Gall has been almost crowded out of sight by publications of no very profound or scientific character, the tendency of which has been not only to popularize Phrenology among the illiterate, but to lower its standing among the scientific, and transfer it from the halls of science to the social circles, in which it is put on a level with other themes of idle amusement and popular discussion. It is time to re-assert the dignity of the science and claim for it an honorable position among the great moral powers which guide the progress of mankind. (In May No.)

The anatomical remarks of Dr. Elliotson may possibly embarrass some readers, who are unacquainted with technical terms, and if so, I would now offer a brief explanation, which will enable them to re-peruse the lecture of Dr. Elliotson with more satisfaction. Dr. Elliotson speaks of the decussation of the fibres of the medulla oblongata discovered by Dr. Gall, which was afterwards claimed by Serres and Flourens. The word "decussation," refers to the crossing of the nervous fibres at the summit of the spinal cord, in the medulla oblongata, by which arrangement each hemisphere of the brain is connected with the opposite half of the body. The decussation or crossing of the anterior fibres called pyramids, is very obvious at the anterior face medulla oblongata, which, in the cranium is nearly in a line between the ears. The other decussations are much less obvious, and require anatomical skill for their demonstration.

The unfolding of the brain in hydrocephalus announced by Gall and Spurzheim, is an interesting phenomenon, which shows that the convolutions of the brain cannot be regarded as cones radiating from the medulla oblongata to the cranium. For further explanation I must refer to the anatomical description of the brain in the system of Anthropology.

THE BRAIN AND INTELLECT.

At the thirty-first annual meeting of the Society of Natural Philosophers in Germany, at Gottingen, last year, Dr. Prof. Huschke, from Jena, communicated some remarks upon the mutual connection between the *cranium brain* and *soul* of men and animals. It is a generally received opinion among the physiologists, that the convolutions of the brain exercise an important influence upon the mind. It follows from Huschke's researches, that, *vice versa*, the mind exercises an important influence upon these convolutions. He has noticed that the brain convolutions in herbivorous animals, as sheep, oxen, horses, etc., differ from those in wild animals, as lions, panthers, bears, seals, etc., while the hog and elephant occupy a space between those two species. The more those convolutions are twisted—the deeper the furrows are drawn between them, the more indentations and branches they have, and the more irregular and unsymmetrical they appear—the more perfect is the species of the animal, so that the condition of those convolutions corresponds with the intellectual developement, upon which, however, training, continued from generation to generation, exercises a marked plastic influence.

The brain of the fox and wolf has less perfect convolutions than that of the dog, whose brain, and, consequently, intellect, have been gradually improved by training or domestication. The brain convolutions of the ox and sheep are less perfect than those of the horse, and in the same proportion is the latter more intelligent than the first. The elephant's brain surpasses by its better developed convolutions that of the hog. So are the brain convolutions of the negro, living from generation to generation in a state of intellectual childhood, less perfect than those of the brain of the Caucasian, and are similar to those of the Caucasian child or woman. A part of the brain convolutions, as the insula, lobus apertus, are wanting in mammalia, the ape excepted, who has a cartilage-like indication of it, while in man it is perfectly developed with all its branches.

These communications were received by the savans with applause, and will, when published, (the book was then in press), cause a sensation in the United States, where the three different races, viz: the Caucasian, Mongolian, and Ethiopian are intermingling, giving ample opportunities for the study of their brains, and where, even, without a close scrutiny of those brain convolutions, public opinion is prepared for a judgment on the diversity of these races. Our trouble only is, that some of our not strongly enough convoluted Yankee brains will not admit this diversity, and advocate an absolute equality of men, however such an equality be against nature, when not two drops of water are alike.—*Journal of Commerce.*

DR. BELL'S REPORT ON SPIRITUALISM.

"A meeting of the Superintendents of Institutions for the Insane in the United States has just closed a brief session in Boston. There were twenty-seven Superintendents present. The feature of the occasion was the reading of an elaborate paper on spiritual manifestations and influences, by Dr. Luther V. Bell, of the Asylum at Somerville, Mass. After stating various experiences, he summed up his present conviction as follows:

1. That there is abundant evidence that a novel influence or power exists through certain persons, known as mediums, by which extraordinary results follow.

2. That objects of considerable weight are moved without human contact, though at considerable distance—in the experience of the narrator, to fifty feet at least.

3. Questions put mentally are answered correctly, involving too many circumstances to be explained on the idea of coincidence, provided the true response is in the mind of the questioner, or some one at the circle.

4. In no instance, in his experience, were correct replies given where the response was unknown to some one present.

5. Replies supposed by the interpreter to be correct, are given, as he believes them, true, even when afterwards they are proved to be erroneous. He gets the responses as he supposes them to be, not as they are.

6. There is no evidence of any spirit existence in these extraordinary phenomena; nor have they any connection with the future state of being so far as his observations warrant an opinion.

7. The explanation must be admitted to be beyond our knowledge, yet certain analogies existing between states of dreaming, certain changes in mania, etc., would seem to point to the *duality* of the brain as connected with some of these phenomena.

8. The subject is worthy the rigid investigation of all those whose duties are connected with our speciality. Whether regarded as a physical novelty or a wide-spread epidemic of the mind, the subject is of immense importance, and deserves a much more respectful treatment than it has generally met with.

A majority of the gentlemen who took part in the discussion of the second question, concurred in the views expressed by Dr. Bell. No specific action was had."

The above report shows that the *world still moves*. Even physicians recognize some marvellous facts. But it is remarkable that scientific men generally, instead of being the *first* to add to our knowledge by extraordinary facts should be the *very last* to perceive them, and then most reluctantly consent to learn, rather than be left behind. Dr. Bell is in advance of the profession generally, and the people are in advance of him. What Dr. Bell says he has not seen, many thousands say they have seen.—*Ed. Journal of Man.*

Female Employment.

The editor of the Michigan Farmer announces that two commercial colleges in Detroit, are admitting female pupils. He says:

"The one to which reference was made in our April number was that of Mr. Cochran. The ladies' department in this institution is under the immediate charge of Mrs. Cochran, but all alike enjoy the advantages of the constant superintendence of the principal, who, with his accomplished lady, is a strong advocate of the union system of education: that is, of educating the sexes together, and giving them equal opportunities to prepare themselves for future usefulness. Both expressed themselves entirely satisfied, and much encouraged by the success of their experiment thus far; the admission of ladies being a new feature, and one which the public are indebted to Mr. Cochran for introducing, it is still looked upon somewhat in the light of an experiment, but one which we think, cannot fail of being eminently successful and useful. The young ladies with whom we conversed, were quite enthusiastic on subject of their studies, as well as animated by the object in view—the more thorough education of their sex, and better preparations for the duties of life, as well as the opening of a new field of exercise for the hitherto cramped and narrowed energies and ambition of woman.

The admission fee is \$25, for a full course of Book-keeping and matters connected with commercial pursuits. Board may be had at reasonable rates; students may enter at any time, and the course will occupy from two to four months, according to the abilities and previous attainments of the pupils.

The "Detroit Commercial College" under the charge of Mr. Gregory in Odd Fellow's Hall, is also open to ladies; and several, among whom are some of the married ladies of this city, are already availing themselves of its advantages. They go

through a thorough mercantile course, embracing Double-Entry Book-keeping, Commercial calculations and Commercial Law; with special attention to Penmanship and Mathematics. The tuition for ladies is \$30. In both institutions the ladies and gentlemen have their recitations together; daily lectures are delivered in presence of all upon the various subjects connected with commercial pursuits, and equal advantages are enjoyed by all in every respect,

It gives us pleasure to see an opening whereby women of intellect and capacity can escape from the ill-paid toil of a life of drudgery at the needle, or any other of the over-done and poorly-paid vocations, hitherto deemed in "woman's peculiar sphere," because, forsooth, men could not live by them and would not let woman make the trial to rise above them. Let women's sphere be like man's, bounded by capacity, and her lot will be less dependent, and his more honorable."

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CINCINNATI:

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CORNER OF FOURTH AND HAMMOND STREETS, EAST OF MAIN.

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PUBLISHERS.

TO STUDENTS. OF ANTHROPOLOGY.

The editor of the Journal proposes to give some time in the month of October, commencing probably about the middle of the month, a course of thorough

INSTRUCTION IN ANTHROPOLOGY

to a select class, to be composed of *practical phrenologists, public lecturers, scientific teachers, agents for Buchanan's Anthropology, Medical students, and other earnest enquirers, male and female, who wish to become familiar with the new science.*

The lectures will go on continuously, through the day and evening, until the course is completed, and will be accompanied by familiar personal instruction and experiments designed to impart a thorough acquaintance with this subject.

The above will probably be the only opportunity afforded this year for acquiring in so short a space of time a thorough knowledge of the new Anthropology, and in order to abridge as much as possible the time and labor of the course, it is recommended that all who design attending should previously make themselves thoroughly familiar with the contents of Buchanan's system of Anthropology.

It is evident that in the progress of the human race, a new profession of high intellectual character is demanded, a profession neither medical nor clerical in its character, but performing many of the functions of both, in assisting the moral and physiological improvement of man, a profession more comprehensive and elevated in its character than that of the mere practical phrenologist,—a profession which shall embrace the highest knowledge of Anthropology and its collateral sciences, to apply them to the benefit of individuals and communities, aiding them in the great work of moral, intellectual and physiological culture. In short, many of the most important offices of the medical phrenological and clerical professions belong to the profession of the thorough ANTHROPOLOGIST, whose duty it will be hereafter to teach in the community the laws of health, growth and developement, and the best methods of retrieving moral and physiological errors.

Every considerable village in our country should have an ANTHROPOLOGIST to teach the laws of life, and impart to every family by cran-
iological and psychometric investigation, the knowledge of their own character, their moral wants or defects, and the true course of self improvement. The duties of the Anthropologist may well be blended with those of either the consulting physician or the public lecturer and teacher. For further particulars address the Editor.

BUCHANAN'S JOURNAL OF MAN.

VOL V.

JULY 15, 1855.

No. 7.

THE COSMIC EXPRESSION OF LOVE.

The pathognomic philosophy has a grand and beautiful illustration in the forests, shrubbery and herbage that cover the face of the earth. The upward and expansive course of the forest growth obeys the same mathematical law of developement as the upward growth of the moral organs of man.* Whatever in the outer world exhibits this upward tendency, corresponds in its fundamental character with our moral nature, and our moral faculties respond at once to its presence.

The vegetable kingdom is the expression—the embodiment of Divine benevolence, for it springs up not only to beautify the earth, but to sustain the millions of happy beings, whose existence depends entirely upon the growth of plants which appear to have been created especially for them.

As an expression of benevolence it not only enriches and sustains the receivers, but sympathetically excites their loving emotions, and thus supplies an influx of moral food, as well as physical nourishment. And as from a barren and desolate earth, no animal life could spring, because unsustained by the embodied benevolence of the vegetable kingdom, so does our moral nature languish when deprived of access to this expression of Divine benevolence, and the pleasure of contemplating that which embodies the Divine love in contributing to human sustenance.

How desolate is every landscape, how dreary and blighting to our nobler sentiments, when shorn of foliage—when no longer tree or shrub, flower or grass can be seen above the lifeless clod. How coarse and

*For a full developement of the pathognomic or mathematical laws, see Part Third of Buchanan's Anthropology.

wretched is every country dwelling where the forests and grass have been trampled away,—where nought but plowed grounds, pig-pens, mud and dust, occupy the landscape. How dreary a Gehenna is the graveyard, where the grass has been destroyed—where the willow, the elm, the cypress and the rose have been cut away, leaving but dirt and desolation behind in place of the charming verdure of nature.

The cemetery tastefully arranged, where luxuriant trees rise to the sky—where the green grass and flowering shrubs diversify the scenery, is a fitting abode for the remains of the dead, and sweetly teaches the benignant lesson, that in death we lie down in the arms of Omnipresent goodness, to renew our existence in that sphere of calmness and beauty to which the whispering leaflets of the treetops point, and from which the flowers reflect supernal beauty.

It is not merely as a matter of poetical sentiment that I refer to the umbrageous grandeur of the forest. I would speak of it as the vast expression of Divine goodness, continually addressing itself to the soul of man gracefully and impressively, in many thousand forms, but ever in strict accordance with those mathematical laws of the universe, which in their application to man, constitute the science of Pathognomy.

A country life, amid the beauties of Nature, has always been deemed more congenial to moral growth, better adapted to purifying and elevating the character, than dwelling among the brick walls and dusty barren streets of cities.

When our good angels are with us—when love and other lofty emotions are vividly realized, we seek with unquenchable ardor, the leafy groves and sylvan scenes, in which Nature gloriously responds to the Divine life that is stirring within us. It is not merely to cool and purify the air that London and Paris appropriate millions to their parks. For such a purpose the cheaper plan of cleaning and watering the streets would be more effective. But nothing else can supply the place of that moral and refining influence, which hallows the presence of the venerable oaks and elms, the verdant turf, the clumps and copse where Nature, like a kind and playful mother, gives her nearest presence and sweetest converse to her children.

To the analytic and philosophic mind, it is deeply interesting to trace in all this the explicit illustration of the mathematical laws which identify cerebral developement, psychological growth, and Divine creation all governed by one law alike.

To the practical philanthropist it is also deeply interesting, considering this moral influence of forests and groves, to calculate the probability of their preservation and improvement, or the possibility of their reckless destruction by the ruthless power of commerce, and the brutalized taste of uncultivated minds: the reader will therefore feel a lively interest in the following essay upon this subject, from the Horticulturist:

[From the Rochester (N. Y.) Horticulturist.]

PRESERVATION OF THE WOODS AND FORESTS.

"The questions, how long, at the present rate of waste and consumption, will it be before the woods and forests of the United States will have disappeared, and what will be the consequences, seem to us well worthy of attention at the present time.

"Ten years ago, 'hard wood'—Beech, Maple, Hickory, etc.—sold in the market here from \$2.50. to \$3 per cord, while a very large portion of the population is using coal instead of wood for fuel. The stoves now offered for sale throughout the city, are nearly all constructed for coal burning, and were it not for the general prejudice against coal as fuel, among those who have never used it, the use of wood would be totally abandoned. In a very few years it will be so. The wood market in Rochester was formerly a great feature in its street commerce; now it is scarcely noticeable. Under these circumstances, the high price wood commands, shows most conclusively how scarce it has become.

"So it is with timber for the arts. In ten years the price has advanced at least one half; and many kinds—such as Oak, Walnut, White-wood, etc.—formerly, and but a short time ago, abundant, are now obtained with difficulty and in limited quantities. Pine lands in the southern part of the State of New York, that less than ten years ago were utterly valueless, are now held about as high as the finest wheat soil of the Genesee valley. And while this increased value of timber has taken place, railroads have penetrated the country in all directions, and opened the way to vast lumber regions that were before inaccessible. The most remote and secluded forests in the State have been invaded by the railroad and the steam saw-mill; and yet prices are advancing rapidly. This affords unmistakable evidence that it cannot be long before our woods and forests will have totally disappeared.

"Not very long ago farmers were careful of their *wood lot*—indeed, it was regarded as the most precious portion of their farm; now, as a general thing, its value chiefly consists in the dollars and cents it will command in market. The high price of wood for fuel, the increasing value of farming land, and the facility for obtaining coal by means of railroads, are inducing farmers to prosecute the work of clearing vigorously; and so the country is laid bare at a rate that persons who have not taken some note of these matters can scarcely credit. And if this has been so in the past, what will it be in the future, with a greatly increased population—doubling every twenty or twenty-five years?

"It is the right and duty of every man to manage his affairs in such a manner as to him appears most advantageous; and he who has had Pine lands in his possession for perhaps half a century, without realizing a

dollar from them, is but too glad that at last they are available; and so he loses no time in converting them into money as fast as circumstances may require or justify. So it is with the man who has valuable farming land covered with wood, that commands a high price for fuel; with farm crops at the present high prices, he regards it true economy to clear his land as quickly as possible,—and so it may be, looking only at the present. We are not finding fault with this; we should probably do the same thing if we were placed in similar circumstances; but what are to be the results? This is the point to which we call attention. In this fast age of ours, we are all so apt to become absorbed with the present engagements as to forget the future, and changes are effected with such rapidity, that the most thrifty and sagacious are behind in their calculations. Our progress outruns the most sanguine expectations; and so every day unexpected results overtake us. Beside, we are all for money-making; we value everything by the dollar. So many acres of woodland will make so many cords of wood, and by deducting the cost of chopping and carrying to market, we have its exact value. So many acres of Oak or Pine, or Hemlock forest, will make so many thousand feet of timber that will yield so much per thousand; and there's the value of that, and the *only* value. This is the way in which the importance of our woods and forests is estimated. Few they are, who stop to inquire, or to reflect for a moment, how the next or succeeding generations will procure a supply of timber,—how the face of the country will be shorn of its beauty, or the climate affected by clearing off the forests. The new States offer such inducements to emigrants, that very few persons calculate upon their children, or children's children succeeding them in the occupation of their premises; the population—a great portion of it, at least—is always on the move; and so there is no strong inducement to look far ahead, in the way of improvements. Then, among the larger portion of the agricultural population, there has not yet grown up much sensibility to the beauties of nature—the poetic element has scarcely taken root at all. The circumstances of new countries—stern necessities and arduous labors—subdue the more delicate attributes of the mind; hence we seldom hear a regret uttered at the wreck of our beautiful rural landscapes. The noblest Oaks, that the contemplative mind would associate with majesty and strength, and with a long chain of events that have transpired during the period of their existence, are worth just so much per foot for ship timber, and are remorselessly cut down; and so our finely wooded hills and groups of forests trees, that now mingle with cultivated fields and green meadows, forming a charming landscape, will soon disappear, and the face of the country will become as bare and as bald as an Illinois prairie. Would this not be a sad thing?

“We have no doubt there are men who will call us foolish for offering such an argument against the clearing process, but we hope there are not many such. Few men can be so destitute of feeling and of common

patriotism, as not to prefer that his country should be beautiful as well as prosperous. Men who reside in cities take a pride in beautifying them, and vie with each other in erecting tasteful buildings, and making other improvements calculated to excite attention and admiration. Their interest as well as patriotism, dictates such a course: and why not so in the country? Why cannot neighborhoods of farmers co-operate in plans of improvements,—in preserving portions of their woodlands,—in making good roads,—in planting avenues of trees,—and in such other works as are calculated to augment their own interests, and beautify the neighborhood. Men engaged in such works as these would experience a degree of satisfaction that the most successful money-seekers never know. Beside, such improvements as these never fail to yield a profitable return in the increased value of land. We could point out farms in many parts of the country, that have actually been doubled in their market value, by tasteful and judicious, though inconsiderable expenditure. Men seeking a habitation in the country, whether to engage in profitable agriculture or to enjoy retirement, turn their backs upon treeless districts. Indeed, without an affluence of trees and woods, no landscape can please or attract people to it. Downing says, in his *Landscape Gardening*:

“Among all the materials at our disposal for the embellishment of country residences, none are at once so highly ornamental, so indispensable, and so easily managed as *trees* or *wood*. We introduce them in every part of the landscape,—in the foreground as well as in the distance, on the tops of the hills and in the depths of the valleys. They are, indeed, like the drapery that covers a somewhat ungainly figure, and while it conceals its defects, communicates to it new interest and expression.

“A tree, undoubtedly, is one of the most beautiful objects in nature. Airy and delicate in its youth, luxuriant and majestic in its prime, venerable and picturesque in its old age, it constitutes in its various forms, sizes and developements, the greatest charm and beauty of the earth in all countries. The most varied outline of surface, the finest combination of picturesque materials, the stateliest country house, would be comparatively tame and spiritless, without the inimitable accompaniment of foliage. Let those who have passed their whole lives in a richly wooded country—whose daily visions are deep, leafy glens, forest-clad hills, and plains luxuriantly shaded—transport themselves for a moment to the desert, where but a few stunted bushes raise their heads above the earth, or those wild steppes, where the eye wanders in vain for some ‘leafy garniture’—where the sun strikes down with parching heat, or the wind sweeps over with unbroken fury—and they may, perhaps, estimate by contrast their beauty and value.’

“Will our country friends read this carefully, and learn to appreciate-

their woodlands, and hereafter think not of laying the axe to their roots, but rather how they may best preserve and improve them. If they fail to do this, most likely they will live to regret it; and if they do not their successors surely will.

"But there are other arguments in favor of preserving our trees and woods, beside that of beautifying the landscape; if there were not, we should have less hope for them than we have.

"No man who has ever lived in the country, need be told what an influence is exercised upon the climate by scattered groups of forest trees. Any one who has traveled across an open prairie in cold, blustering, wintry weather, and then through a well-wooded region, cannot have failed to discover the difference. The most disagreeable feature, both to man and to beast, in our northern climate, is cold, cutting winds; and where their fury is unbroken, as in treeless or prairie regions, no living thing can resist them. The most hardy of our domestic animals will seek shelter, if within their reach, and like drowning men, who seize the most frail support, they may often be seen clustering around a solitary tree, a fence corner, or wherever they can discover even the appearance of shelter. Men might learn from this, if not from their own feelings, how grateful are the shade and shelter of trees, and how important it is to preserve and cultivate them.

"Is it not well known that the climate of all those portions of the country once well wooded, but now in a great measure cleared, is greatly changed for the worse. In Central New York, Peaches were grown successfully for the first twenty years or so after the settlement of the country; now they fail entirely. We have less snow, more severe cold winds, and winter wheat and other such crops much more uncertain than formerly. Our summers also are marked by extremes of heat and drouth to a far greater extent. Very much of this change is unquestionably owing to the absence of the extensive forests that formerly covered a large portion of the country; and we shall feel it yet worse than now, unless the existing remnant of them be carefully managed.

"Not long ago, we saw it stated in a French journal, that the population of certain districts had made application to the government, to aid in establishing plantations of trees, as the cutting down of the forests had so affected their climate as to render cultivation difficult and unprofitable. Emerson, in his *Trees of Massachusetts*, brings forward several facts bearing on this point. He says:

"Another use of forests is to serve as conductors of electricity between the clouds and its great reservoir, the earth; thus giving activity to the vital powers of plants, and leading the clouds to discharge their contents upon the earth. A few tall trees on the summit of a hill are sufficient to produce this effect. A charged thunder-cloud, which passes unbroken over a bare hill, will pour down its moisture, if its electricity is

drawn of by these natural conductors. The dry sterility of some parts of Spain, anciently very fertile, is probably owing, in a great degree, to the improvident destruction of the forests, and the absurd laws which discourage their renewal. The forests also coat the earth, and keep it warm in winter, shutting in the more central heat which would otherwise more rapidly radiate into space and be lost. If you would go into the woods at the end of a severe winter, you may any where easily drive down a stake, without impediment from the frost; while, in the open field by their edge, you find a foot or more of earth frozen solid. Forests act not less favorably as a protection against the excessive heat of the summer's sun, which rapidly evaporates the moisture and parches up the surface. The first Mahogany cutters in Honduras found the cold under the immense forests so great, that they were obliged, though within sixteen degrees of the equator, to kindle fires to keep themselves warm.* The rain, falling on the woods of a hill-side, is retained by the deep and spongy mass formed by the roots and the accumulated deposit of leaves, instead of rushing down, as it otherwise would, in torrents, carrying with it great quantities of loose soil. Protected also from rapid evaporation, it remains laid up as in a reservoir, trickling gradually out, and forming perennial streams, watering and fertilizing the low country through the longest summers, and moderating the violence of drouths by mists and dews. All along the coast of New England, numerous little streams, which were formerly fed by the forests, and often rolled a volume of water sufficient to turn a mill in summer, are now dried up at that season, and only furnish a drain for the melting snows of spring, or the occasional great rains of autumn.

'Forests thus equalize the temperature and soften the climate, protecting from the extremes of cold and heat, dryness and humidity. There is little doubt that, if the ancient forests of Spain could be restored to its hills, its ancient fertility would return. Now there is nothing to conduct electricity, nothing to arrest the clouds and make them pour their treasures upon the earth, no reservoirs to lay up the winter's rain in store against the drouths.

'Forests protect a country from the violence of winds. The lively author of 'Life in Mexico,' writes† 'M. de Humboldt, who examined the will of Cortes, informs us that the conqueror had left sugar plantations near Cuyoacan, in the valley of Mexico, where now, owing, it is supposed, to the cutting down of the trees, the cold is too great for sugar

*" At Guina, in South America, within five degrees of the line, the inhabitants living amidst immense forests, a century ago, were obliged to alleviate the severity of the cold by evening fires. Even the duration of the rainy season has been shortened by the clearing of the country, and the warmth is so increased, that a fire now would be deemed an annoyance."—*Ure's Dictionary of Chemistry*,—article Climate.

†Volume II, p. 52.

cane, or any other tropical production to thrive." And a most intelligent gentleman in Worcester tells me, that he attributes the greater difficulty now experienced in the cultivation of the more delicate fruits in that town, to the fact that the encircling hills formerly crowned with trees, are now, to a considerable degree laid bare. The laws of the motion of the atmosphere are similar to those of water. A bare hill gives no protection. The wind pours over it as water pours over a dam. But if the hill be capped with trees, the windy cascade will be broken as into spray. Its violence will be sensibly diminished. We are not aware, on the now protected and irregular surface of New England, how important are the screens furnished by the forests. Travelers from Illinois tell us, that in the vast prairies in that, and some of the other Western States, the wind is almost always fresh, and often blows a gale, before which men can hardly stand. The new settlers are glad to shelter their habitations under the lee of the spurs of forests which stretch like promontories into the prairie lands. A forest near the coast in any part of New England, protects those further inland from the chilling east winds; and, while such winds prevail, a person passing towards the sea, experiences a marked change of temperature upon crossing the last wood, and especially the last wood-covered hill. One who would have his house screened from the northerly winds, must take care to leave behind it a hill crowned with trees, or at least to have a wood stretching from the north-west to the north-east. A garden surrounded by tall trees admits the cultivation, even in our severe climate, of plants almost tropical.

'Forests not only protect from winds, they must prevent their formation. The air resting over a broken surface cannot be rapidly heated to a uniformly high temperature, so as to rise upwards in great masses and create a violent wind.'[†]

Now, if forests or plantations of trees exercise such modifying influences upon climate, should not every man who cultivates the soil take a

[†]A writer in the 6th volume of the *N. E. Farmer* says, 'It is not merely in forests, nor as supplying firewood and timber, that trees are valuable. 'Considered agriculturally,' says an English writer, 'the advantages to be derived from subdividing extensive tracts of country, by plantations, are evidently great, whether considered in the light of affording immediate shelter to the lands, or in that of improving the local climate.' The fact that the climate may be thus improved, has, in very many instances, been sufficiently established. It is indeed astonishing how much better cattle thrive in fields even but moderately sheltered, than they do in an open exposed country. In the breeding of cattle, a sheltered farm, or a sheltered corner in a farm, is a thing much prized; and in instances where fields are taken by the season for the purpose of fattening cattle, those most sheltered never fail to bring the highest rents. Dr. Deane has observed, "Pasture lands should be well fenced in small lots,* * and these lots should be bordered, at least, with rows of trees. It is best that trees of some kind or other should be growing scattered in every point of a pasture, so that cattle may have never far to go in a hot hour, to obtain a comfortable shade.'

'Small lots thus sheltered, are not left bare of snow so early in the Spring as larger ones lying bare; since fences and trees cause more of it to remain on the ground. The cold winds in March and April hurt the grass much when the ground is bare; and the winds in winter will not suffer snow to lie deep in land that is too open to the rake of winds and storms.'—*N. E. Farmer*.

lively interest in preserving them, and even in creating them where none or a too scanty supply exists at present? Next to the soil itself, the climate is the most important consideration to agriculture and horticulture. It is the subject of continual apprehension and remark. The dread of intense cold, excessive heat or dryness, etc., haunts the anxious cultivator from one end of the year to the other; and in the most favorable seasons he cannot hope to escape without loss. Look back to the winter of 1853 and '54, and to last summer. Who could estimate the total loss from extremes of cold and drouth in that single season? We trust that, in these days of improvement, when everything pertaining to the rural arts is undergoing an intelligent scrutiny, the climatid influence of trees will not be overlooked. We have little hope of reaching, directly, with one word of warning, a very large number of those who wield the destinies of the woods, but we hope the readers of the *Horticulturist* will become missionaries in this cause, and do whatever lies in their power to stay the axe.

Hereafter we shall have something to say on the rearing of plantations in thinly wooded or prairie regions."



VALUE OF FOREST TREES.

"Civilization uses a vast amount of wood, though for many purposes 'tis being fast superseded; but *it is not the necessary use of wood that is sweeping away the forests of the United States so much as its wanton destruction.* We should look to the *consequences* of this. Palestine, once well wooded, and cultivated like a garden, is now a desert—the haunts of Bedouins; Greece, in her palmy days the land of laurel forests, is now a desolate waste; Persia and Babylon, the cradles of civilization, are now covered beneath the sand of deserts, produced by the eradication of their forests. It is comparatively easy to eradicate the forests of the North, as they are of a gregarious order—one class succeeding another; but the tropical forests, composed of innumerable varieties, growing together in the most democratic union and equality, are never eradicated. Even in Hindostan, all its many millions of population have never been able to conquer the phoenix-life of its tropical vegetation. Forests act as regulators, preserving snow and rain from melting and evaporation, and producing a regularity in the flow of the rivers draining them. When they disappear, thunder-storms become less frequent and heavier, the snow melts in the first warm days of spring, causing freshets, and in the fall the rivers dry up and cease to be navigable. The freshets and drouths also

produce the malaria, which is the scourge of Western bottom-lands. Forests, although they are at first an obstacle to civilization, soon become necessary to its continuance. Our rivers, not having their sources above the snow line, are dependent on forests for their supply of water, and it is essential that they should be preserved."—*Rev. Dr. Hawks.*

FLOURENS ON PHRENOLOGY.

A GREAT GUN WITH POOR AMMUNITION.

It is well for a strong man occasionally, to be assaulted by his opponents, that he may acquire a more positive knowledge of his own strength and learn to estimate the comparative weakness of those who are considered remarkable for prowess. When PETER FRANCISCO, was assailed by a noted bully, and pitched his adversary over the fence, the trial was highly satisfactory and instructive, especially to Peter.

When the science of Phrenology has been successively assailed by Jeffrey Flourens, Sir William Hamilton, Dr. Sewall, Dr. Mussey, and Mr. Rice, the great public would no doubt consider it edifying and amusing, to see the strength of the science exerted in pitching its adversaries out of the field of progressive knowledge among the outside barbarians, who thank God that they are not misled by new fangled ideas.

The high titles and reputation of some of the opponents of Phrenology, and the grand flourishes with which their criticisms have been announced, would justify a critical review of their arguments. The attack of Flourens upon Phrenology is about the feeblest of all, notwithstanding the ostentatious manner in which it has been heralded. The review of his little book reminds one of the saying of Chancellor Oxenstiern, "with how little wisdom is the world governed."

Charles De Lucena Meigs, member of the American Philosophical Society, and Professor of Obstetrics in the leading Medical College of America, translates the work of Flourens and dedicates it to Dr. James Jackson of Boston, as a "*masterly criticism*" and "*pulverizing blow*," which has clearly "*refuted the Phrenologists*," to which Dr. Meigs adds, on his own responsibility, with his peculiar enthusiastic volubility, that "no Phrenologist is fit to be a juror, a judge or a legislator; for since all human law—the whole social compact—and indeed all divine law as relative to human propensities and actions,—is founded upon some real nature of the soul and mind, there is risk that manifestly erroneous conceptions of the free will, of the conscience, of the judgment and the per-

ceptive powers, &c., may mislead the juror, the judge, and the legislator in their vote, their opinion and their notion of rights and wrongs."

If so, Dr. Meigs, why did your modesty forbid the suggestion that all Phrenologists should be excluded from such offices? Would it not be well to add to our qualifications and tests for office, that before a jurymen could be chosen, or a judge, or a legislator elected, the following oath should be administered; "I do solemnly swear that I consider the brain of man a matter of no importance whatever, that I do not know whether I think in the forepart or hind part of the head, that I do not believe a man can be unsound in one of his faculties, without being crazy in every one, and that I do not now believe, nor ever will believe, that one man's head can be any better than another's. Nor will I countenance and support in public or private life any individual, who encourages such pernicious "poisonous" errors, or who intimates a suspicion that the different convolutions of the brain were not all intended for exactly the same purpose." Perhaps the enthusiastic professor would think this carrying the joke too far.

But, as the French say, to "return to our mutton." The book thus announced by Dr. Meigs, contains 144 pages, but withal has so little matter that one has full time to read and digest it in two or three hours. Its title, which is its most important part, is —

"PHRENOLOGY EXAMINED.—By P. FLOURENS, Member of the French Academy; Perpetual Secretary of the Royal Academy of Sciences, (Institute of France) Member of the Royal Societies of London and Edinburg, of the Royal Academy of Sciences of Stockholm, of Munich and of Turin, etc., etc. Professor of Comparative Physiology at the Natural History Museum, at Paris." [Motto] "*J'ai un sentiment clair de ma liberte.*"—(Bossuet, *Treatise on Free will.*)

Certainly such a title page, and such an introduction, would prepare us to anticipate a brilliant intellectual effort—something of the lightning of genius—something of the sledgehammer power of logic—one of those powerful efforts which would make even truth itself look like a falsehood, and give to sophistry a captivating plausibility. But, alas, the thunder is without electricity, and the pulverising blow is confined to the title page and dedication, which are by far the weightiest portions of the volume.

The book contains eight chapters, and seven notes, as an appendix. In the first chapter, the author endeavors to show that other writers before Gall had located the mind in the brain, or in particular portions, as indeed Gall himself distinctly states, in his writings. Cuvier, Soemmering and Haller, distinctly recognize the brain as the organ of the mind. Cabanis considered thought a secretion of the brain as bile was a secretion of the liver. "Descartes placed the soul in the pineal gland; Willis in the *corpora striata*, Lapeyronnie, in the *corpus callosum*, &c." Cuv-

ier asserted that the proportion of the brain to the medulla oblongata, a proportion which is greater in man than in all other animals, is a very good index to the perfection of the creature's intelligence, because it is the best index of the pre-eminence of the organs of reflection above the organs of the external senses." And again he says: "In animals, the intelligence appears to be greater, in proportion, as the volume of the hemispheres is greater." "The proposition (says Flourens) that the brain is the exclusive seat of the soul, is not a new proposition, and hence does not originate with Gall. The merit of Gall, and it is by no means a slender merit, consists in his having understood better than any of his predecessors, the whole of its importance, and having devoted himself to its demonstration."

This is just and candid; so far the "pulverizing" criticism has not yet commenced. The first pulverizing blow is the wonderful discovery that the entire brain is not a mental organ, although Gall and Spurzheim regarded the brain *en masse* as the organ of the mind. According to M. Flourens, the *cerebellum*, *medulla oblongata* and *tubercula quadrigemina* are not mental organs, "the mental properties being confined exclusively to the convoluted hemispheres."

Really, M. Flourens, this is solemn and dignified trifling. And as neither Gall nor any other Phrenologist ever considered these parts the organs of *understanding*, as you would represent, what does your denial amount to but a humbug? A triumph over a doctrine which has no existence.

You assert that the cerebellum is an organ of muscular motion, and that an animal deprived of its cerebellum loses only its locomotive action, but the experiments of Gall and Magendie, do not co-incide with yours, and you have no right to dogmatize as though your doctrine were established. You say that an animal deprived of its medulla oblongata, loses its respiratory movements and in consequence thereof its life. You advance this fact by way of proving that the medulla oblongata is connected with respiration only, and is entirely independent of the mind. Since you are so great a stickler for special facts, especially as contained in your own memoirs on the nervous system, let me show the total falsity of your position, by reference to facts.

In the first place, the medulla oblongata is an important organ for the mind, as it is the channel through which it commands all the voluntary muscles of the human frame, excepting those about the head; moreover, when in the successive gradations of the animal kingdom the higher organs of the mind are removed, the mental force is efficiently concentrated nearer to the medulla oblongata, and the spinal cord, in which, at length, volition and consciousness appear to reside. In fish and reptiles, for example, there is very little brain above the medulla oblongata, and after the brain is entirely removed from the alligator, the medulla oblongata

and spinal cord, manifest intelligent volition, as the animal evidently makes intelligent movements, when wounded or disturbed.

On the other hand, life and respiration are not absolutely dependent, as you affirm, upon the medulla oblongata, as certain cold blooded reptiles will survive the loss of those parts for an indefinite period, if the temperature of the atmosphere be not too high. Your cavilling, therefore, is as groundless as peurile. You first assail a Phrenological doctrine which has no existence. Secondly, you deny to the medulla oblongata the relation to the mind which it incontestably sustains, as you are yourself fully aware if the question were propounded. Thirdly, you cut it off from the mind to make it exclusively the sole organ of respiration, contrary to experimental facts demonstrated in vivisections upon reptiles. Fourthly, you dogmatize upon your own opinion of the cerebellum, disagreeing clearly with the established facts of Gall, Magendie, Fodere, Fossati and others; finally, you attribute to the tubercula quadrigemina no other function than the reception of the impressions from the optic nerve, contrary to the fact that cutting the quadrigeminal bodies produces violent shiverings and whirling movements. Such unscientific statements in a half educated charlatan, would not surprise us, but as their entire value consists in your supposed profundity of knowledge and accuracy of statement, such free and easy trifling with scientific facts, is not creditable to your judgment or your candor.

Nor will your assertion that intelligence resides exclusively in the convoluted hemispheres, be found to coincide with the facts. Intelligence is not exclusively confined to the convoluted hemispheres, for birds which have no convolutions display great intelligence. Fishes, in which nothing that resembles the hemispheres of the human brain can be found, possess, notwithstanding, all the intelligence that is necessary to their mode of existence, and some are even capable of being educated. And even those portions of the human brain which you would exclude from all relations with the mind, are certainly capable under some circumstances of acting as mental organs, when the convoluted hemispheres are not developed.

So much for the first "pulverizing blow, in which the critic certainly pulverizes himself by displaying the remarkable looseness and reckless inaccuracy, with which his scientific opinions are formed. After such a specimen of the value of his scientific statements, the next pulverizing blow will be received with some "grains of allowance."

Our author next brings forward an argument from data which the best Anatomists and Physiologists of Europe have condemned as nearly worthless. He says:

"It has been shown by my late experiments, that we may cut away, either in front, or behind, or above or on one side, a very considerable slice of the hemisphere of the brain, without destroying the intelligence.

Hence it appears, that quite a restricted portion of the hemispheres may suffice for the purposes of intellection in an animal.*

"On the other hand, in proportion as these reductions by slicing away the hemispheres are continued, the intelligence becomes enfeebled, and grows gradually less; and certain limits being past, is wholly extinguished. Hence it appears that the cerebral hemispheres concur, by their whole mass, in the full and entire exercise of the intelligence.†

"In fine, as soon as one sensation is lost, all sensation is lost; when one faculty disappears, all the faculties disappear. There are not, therefore, different seats for the different faculties, nor for the different sensations. The faculty of feeling, of judging, of willing any thing, resides in the same place as the faculty of feeling, judging, or willing any other thing, and consequently this faculty, essentially a unit, resides essentially in a single organ.*

"The understanding is, therefore, a unit."

For loose harum-scarum reasoning, the foregoing argument is nearly equal to the first specimen of scientific criticism. Every Phrenologist knows that experiments on one side of the brain do not destroy the general intellect, because all the organs remain complete on the other side.

Flourens should certainly have known that such experiments are worth nothing, unless the vivisections are made in a corresponding manner on both sides of the head.

He should also know that no such slicing of the brain could be expected to obliterate intelligence, unless the front lobe be removed in which the intellectual organs are seated. I have no opportunity of referring to the experimental researches in the nervous system published by M. Flourens, but as it has never been reported that he has destroyed any portion of the brain, according to the principles of Phrenology, and found the faculties still manifested, I cannot suppose that his experiments have thrown any light upon the subject. On the contrary the best Anatomists and Physiologists of the present day, regard all such experiments in vivisection as futile and unprofitable, and condemn them as barbarous and useless; one reason for which is, that animals have so limited faculties and no language to express their emotions. Until M. Flourens has succeeded in convincing his scientific cotemporaries, that his experiments on the brain have really proved something, we may be excused for regarding them as worthless. It may be very true, that formidable injuries to the brain do, as Flourens says, greatly impair the entire intelligence, for they disturb the whole brain and speedily destroy life itself. But such results prove only that the brain is necessary to our mental and physical vigor, which every one knows. What then can be learned

†Ibid.

*See my *Recherches Expérimentales sur les propriétés et les fonctions du Système Nerveux*.

from this second argument of Flourens? What doctrine does it "pulverize," or what does it amount to?

The third critical blow of Professor Flourens, against Phrenology, is chiefly a matter of metaphysical verbiage. He complains greatly of Gall for speaking of the different organs as though each exercised a considerable portion of the understanding, which he thinks militates against the doctrine of our conscious mental unity. But as Gall still recognizes one central unitary principle or soul, which exercises the different organs, this labored criticism to show that he destroys the conscious soul, is a mere waste of words—a tweedle-dum and tweedle-dee distinction, having no relation to any important principle of the science.

So much for the third pulverizing blow. The fourth and last blow of this chapter consists of a criticism upon Gall's doctrine of moral liberty or free will. Gall considered our free agency to be the power of acting with the organs which we have, and carrying out our wishes by acting according to the motives which we prefer. With this, Flourens is entirely dissatisfied—conceiving that man is no free agent, unless he has the power of acting without any motive at all, and contrary to his dominant motives or wishes—in fact, contrary to his own will. This wayward and crapricious notion of free agency, would be applicable only to a lunatic. But, however absurd the ideas of Flourens on this subject, it is needless to discuss them, for the whole question as to the nature of our free agency, is a question entirely foreign to the truth of Phrenology, which it cannot affect, however it may be determined. This finishes the pulverizing blows of the first chapter, not one of which strikes really at the science of Phrenology, or would inflict the slightest mischief if it did.

(TO BE CONTINUED.)

A PLAIN TALK ON PHRENOLOGY.

NO II.—INTELLECT.

To determine the intellectual power of any individual, we should first observe his temperament, in order to know in what manner, and with what vigor his intellectual organs act.

If he presents the characteristics of the Bilious or Occipital temperament, we may attribute to his intellectual organs, considerable energy or power in accomplishing valuable results, by persevering industry. He will be capable of a degree of mental cultivation and exercise sufficient to give him an active and superior mind. If the Sanguine temperament appears to predominate, he will be less inclined to steady intellectual pursuits, and will not generally attain so perfect a degree of mental culti-

vation, although he may manifest under excitement a greater amount of intellectual force and eloquence, or transient display of genius. If the Nervous temperament predominates, the intellectual activity may be quick and brilliant, but there will not be that strength in the mind which qualifies the individual for leading any important enterprise, or making his intellectual power appreciated by his fellow men.

If the Lymphatic temperament predominates, the intellect, however clear or profound it may be, will make but little impression upon society, being better adapted to receive impressions than to give them.

The Bilious Nervous is doubtless the best temperament for strong intellectual manifestations.

Having settled the matter of temperaments, we will look to the general form of the head, for the special developement of the intellectual organs.

If in a profile view the forehead appears prominent, and the line from the ear to the upper part of the forehead, is unusually long, we may pronounce the intellectual developement large. In large heads a line from the cavity of the ear to the upper part of the organ of Foresight, measures by a pair of calipers 5.4 or 5.5 inches; in a small head it would measure less than 5 inches, sometimes as low as 4.5. If you have not a pair of calipers, a piece of tape will enable you to measure from ear to ear over the top of the forehead. This measurement will be 13 inches, in cases of large intellectual developement, or about 10 inches where the developement is small. (From the cavity of the ear.)

If the whole forehead projects over the face, it gives a more decided indication of the predominance of intellect. But in many cases of large intellectual developement the face is also large, and the forehead has but little comparative projection. This is more apt to be the case with persons of large frames, who have generally well developed faces. The proportion between the forehead and the face, as indicated by the facial angle, is not a correct indication of mental power, for one with a very prominent face, and consequently with a rather small facial angle, might still have a well developed forehead, and a great deal of intellectual vigor, as was the case with the celebrated negro chief Toussaint.

In determining the activity of the intellectual regions, it will also be necessary to look to the breadth and prominence of the Occiput in the region of Adhesiveness and Sleep. If that region be flat and the head narrow, the intellectual power will be extremely active and clear. There will be a great liability to that over action which exhausts the physical constitution. But if it be broad, full, and rounded, the intellect will be less capable of extraordinary efforts, and less liable to exhaust the physical constitution by overaction.

Having settled this matter, we may observe the comparative developement of the upper, middle and lower regions of the forehead. If the

upper part of the forehead alone be prominent, the middle and lower regions being defective, the individual will probably be a man of good sense and of clear understanding, without much aptitude for details, and without the capacity for acquiring any very large stock of knowledge of facts. He may be ready in argument, clear in his explanations, and correct in his opinions, but is not apt in the details of business, and does not well remember special facts, unless they are connected with principles. He is easily embarrassed in attending to matters which are very complex in their details. In relating an anecdote, he gives the substance, but sometimes varies in the details, which he can supply more readily by imagination than by memory. It is very important for such an individual to simplify his business so as not to be embarrassed by a variety of details, and petty engagements. In intellectual pursuits, his proficiency is not very rapid, and studies which he neglects are apt to disappear slowly from his memory, but whatever he masters he understands thoroughly, and however limited his information he manifests in his conversation an intelligence which inevitably commands your respect.

If on the other hand the lower portion of the forehead projects, with a decided deficiency in the region above, making a narrow retreating forehead, we find the individual apt in business and conversation; his stock of knowledge renders him fluent and interesting, and his statements accurate and instructive. In scientific and literary pursuits, he may figure as a learned man. As a physician, he will practice his profession with facility and dispatch; as a lawyer, he will be especially successful in recollecting authorities and mastering the details of complex testimony. As a military leader, he will manifest ability in action; and in short, in all the pursuits of life, he will be a ready, well informed, intelligent man, except in those cases where superior strength of judgment is required to overcome difficulties. When capacities for planning and contrivance are required, or where profound reasoning is requisite, to understand a complex subject—in all such cases, where it is necessary to be profound or original, or where strong reasoning powers are requisite, the man with a narrow and retreating forehead, is not very successful; he is liable to errors in judgment, errors in planning, and errors in reasoning, which may be fatal to his success. He can prosecute his business in the old routine with activity, or he can illustrate his subject by displaying the extent of his information, but he fails in wisdom—and however extensive his learning—however showy he may be, he is seldom original.

A very common form of forehead is that of those who are well developed in the lower range of perceptive and the upper range of reflective organs, with a depression between them, across the middle of the forehead; such persons may have strong minds, profound understanding, clear observation, and accurate scientific ideas, with excellent capaci-

ties for business or literature, but they are defective in memory and have a difficulty in becoming learned. They cannot systematically bring out their knowledge when wanted.

If on the other hand the general form of the forehead be round, presenting the greatest developement across the middle, between the upper and lower range, memory is the leading characteristic of the mind. There may be great mental strength, or a very feeble intellect, according to the aggregate developement of the forehead. But memory, or the power of accumulating knowledge, will be more marked than the other faculties.

Very frequently, however, we see persons manifesting marked predominance of a portion of the organs, when the forehead presents nothing unusual. Thus, for example, Mr. H., whose forehead is regularly formed, does not display any great strength of mind or accuracy of observation, although he is remarkable for his learning, and for the facility with which he can entertain company, by narrating his reminiscences and detailing matters of literary information acquired from his library, the explanation of which is, that he has been cultivating his memory all his life, by devotion to books and languages, which have been the chief objects of his ambition. On the other hand, Mr. B., whose forehead is nearly regular in developement, has devoted his life mainly to reasoning and investigation, and consequently finds it difficult to become learned and accurate, and still more difficult to recollect and attend properly to the duties of his daily business. Another gentleman occurs to my memory, whose forehead might indicate philosophic capacities, but who has only cultivated himself as an artist, and having only a feeble temperament with moderate education, his philosophic capacities, if he has any, are entirely unknown.

We must not therefore expect that all well developed organs will display much power, if they are among feeble, uncultivated brains, in which all the organs are weak, nor must we expect every strong faculty to be accompanied by organs of extraordinary size, for its strength may be owing to the greater amount of efficient cultivation.

In judging intellectual developement, we should be especially careful not to suppose that small organs indicate deficient faculties. If the temperament is active, and the mind well cultivated, even the smallest organs in such cases may be sufficiently active to enable the individual to compare favorably with his fellows.

It is therefore indispensable to look to temperament and education as well as developement for accurate conclusions. Temperament and education, may bring out vigorous displays from organs of medium size, but they cannot elicit great powers without large organs.

The lower range of perceptive organs, lying along the brow, is devoted to physical observation, and when well developed is generally accompa-

nied by superior delicacy and vigor, in the external senses. The vision, especially, is quick, active, and comprehensive.

The developement of the perceptive organs produces a prominent brow which grows down upon the eyes, leaving but a small space between the eye-ball and the brow. This is the form which generally prevails among good hunters, marksmen, artists, laborers, business men, and others who excel in physical observation.

Let us now look at the breadth of the forehead. A broad forehead generally indicates an original, ingenious mind. Breadth of the lower part, produces the inventor and composer. Breadth in the upper part produces the philosophic originator of doctrines, systems and schemes. Extreme breadth produces that remarkable tendency to originality, which results in great eccentricity—a quality more apt to be displayed, when there is a considerable degree of independence and moral courage, or of self-will and obstinacy, to make the individual indifferent to public opinion. A narrow forehead, has not much originality, or capacity for examining complex subjects. It may perceive clearly whatever it grasps, but it cannot unite a great variety of considerations, and master with facility a complex philosophical subject.

PRESENTIMENTS.

That the human mind possesses the power under some circumstances of dimly foreseeing, and sometimes even of distinctly realizing future events in a mysterious manner, beyond the powers of reason, is a proposition so well sustained by facts that few would doubt, if those facts were generally known. Unfortunately facts which prove propositions not generally accredited, are too often overlooked or suppressed. The following incidents are but a few of those which have recently transpired and acquired notoriety. They are compiled from the newspapers.

SINGULAR PRESENTIMENT OF DEATH.—A most singular presentiment of death occurred a few days ago in the family of Mr. George Fisher, in Reisterstown, Baltimore County. His little son Fillmore, aged about four years, awoke in the night and called for his mother to know if she was awake. He then asked if his father was awake, and afterwards told his mother that he was going to die. The parents thought nothing more about it, and the child slept comfortably until morning. When he awoke in the morning he repeated his presentiment to his parents; and as soon as breakfast was over insisted on being allowed to go and tell Mrs. Walters, a neighbor, that he was going to die. He made a visit to his grandmother, and also to Mrs. Walters, after which he returned to his

home. During the afternoon of the same day his mother was called out for a few minutes, and when she returned she found the little fellow awfully burned by his clothing having taken fire. As soon as the fire was extinguished he said to his mother, "I told you I was going to die." A physician was called in, who dressed his injuries, telling him that he would soon be well. He said, "No, Fillmore is going to die;" and during the night the little boy breathed his last. This was a most extraordinary presentiment, and during the whole day he spoke of dying, though he had enjoyed excellent health. The boy is said to have been a very sprightly and interesting child, and was beloved by all who knew him.—*Baltimore American*.

A few nights ago a little boy of rare intelligence, named Fillmore, son of G. Fisher, residing in Reistertown, Baltimore county, about the midnight hour, awoke his mother and informed her that he was going to die. He told his father the same thing, and when told he was dreaming, replied that he was awake and knew that he was going to die. The parents thought nothing more about it, and the child slept comfortably until morning. When he awoke in the morning, he repeated his presentiment to his parents; and as soon as breakfast was over he insisted on being allowed to go and tell Mrs. Walters, a neighbor, that he was going to die.

His mother told him that he had better go and see his grandmother, if he was going to die. He made his visit to his grandmother, and also to Mrs. Walters, after which he returned to his home. During the afternoon of the same day, his mother was called out of the house for a few minutes, and when she returned she found the little fellow awfully burned by his clothes having taken fire. As soon as the fire was extinguished he said to his mother, "I told you I was going to die." A physician was called in who dressed his injuries, telling him that he would soon be well. He said, "No, Fillmore is going to die;" and during the night the little fellow breathed his last. This was a most extraordinary presentiment, and during the whole day he spoke of dying, though he enjoyed excellent health.—*Baltimore Republican*, Feb. 2.

Here is a singular occurrence we find "going the rounds." We copy it from the Centerville (Va.) Times, the editor of which "vouches for its entire truth."

Under the obituary head in to-day's paper will be found the death of Mr. Jacob Reese. On the day of his death, Mr. Reese was engaged in seeding oats, and toward evening was startled by a voice apparently at his elbow saying, "You may sow but you shall not reap." He looked around, and, seeing no one, continued his work of seeding, attributing it, as he afterwards said, to his imagination. At every step, however, the warning was repeated, and, at last, unable to bear it, he proceeded home

to his wife. He was persuaded by her that it was only imagination, and finding that he had no fever and did not complain of any unusual indisposition, she induced him to return to the field. There, however, the same solemn, warning voice attended him at every step—"You may sow, but you shall not reap"—and in a state of extreme agitation, again he quit work and went home. He took an early supper, was shortly after attacked with a swelling in the throat, and before sunrise the next morning was a corpse.

MORE PROPHETIC DREAMS.—We find the following account of a spiritual premonition of death in the last number of the Windham county *Telegraph*, printed at West Killingly, in this State:

Died in this village, on Sunday Feb. 11, MARY WOODWORTH, aged 14 years.

A somewhat singular incident is told us in connection with the above death. A sister of the deceased died on the 23d December, and a few weeks after her death Mary dreamed that her dead sister appeared to her and bade her be ready, for in two weeks she should come and take her away. The parents thought little of the dream, and we do not learn that the mind of the girl was particularly impressed by it; but as it has proved, only a day or so more than two weeks from the date of the dream has found her numbered with the dead, her remains side by side with the sister who in life was to her dearest—in death uppermost in her mind—and now perhaps their freed spirits enjoy sweet and eternal communion in the world above.

MYSTERIOUS WARNING.—The other morning a young girl some twelve or fourteen years of age, residing in the family of one of the editors of this paper, arose from her bed and remarked to another girl, who slept in the same room with her, that she thought something must be wrong at home, as she dreamed she saw her little brother, and he looked as if he was dead—and since she was up she still saw his face every way she turned—still looking as if he was dead. She dressed herself and went down stairs to pursue her work; but less than fifteen minutes afterwards, word was brought her that her brother had died that morning.—*Zanesville Courier*.

PRESENTIMENT OF DEATH.—A young lady about sixteen years of age,—Miss Maria Gilbert, of Brooklyn, New York, furnishes another proof of the strange realization which some persons have of impending dissolution. This young lady upon retiring one night, informed her sisters that she was going to see her mother in a short time. Her sisters of course ridiculed the idea, especially as their mother had been dead a number of years, and the sister was well and had always enjoyed good health. About three o'clock the next morning, however, hearing a groan, they went to their sister's room and found her breathing her last. Such is life.

A Paris letter writer says:

"By the way, three persons who had booked their names for a passage on the *Arctic*, escaped quite singularly the disaster which would have threatened to count them among its victims. One arrived at Liverpool only a few minutes after the departure of the steamer. The others — a gentleman and his wife — had engaged their passage here in Paris but the lady dreamed at night that she was suddenly wakened in her berth and saw the water flooding the cabin, and felt the dreadful sensation of sinking in the ocean. The dream made so painful an impression upon her, that she induced her husband to go to the office of Messrs. Monroe & Co., in the Rue de la Paix, and exchange their places for others in a succeeding steamer."

SAVED BY A PRESENTIMENT. — Charles Lever, the novelist, was coming over to the United States in the *Arctic*, the trip that she was lost, and was persuaded by his wife to defer his visit on account of a very remarkable presentiment she had against it.

The foregoing presentiments have obtained their notoriety in consequence of their remarkable and tragic character, while hundreds of other presentiments, of a less striking character, pass unnoticed, or at least unpublished.

SUPERSTITIONS OF ROME.

(From the correspondence of the New York Times.)

"The superstitions of Rome properly dilated upon would form an attractive book. There is the Scala Santa, or Sacred Staircase, taken, as the legend goes, from Pilate's House in Jerusalem. Therefore the Savior must have ascended and descended it many a time and oft. It has had a house built for it here, and the marble steps are covered by open-worked wooden ones, which have several times been worn away and renewed. Penitents ascend this stairway on their knees, only at the same time meditating, as the instructions say, upon the passion of our Lord. They come down again, by either of two parallel flights, and in the ordinary way, upon the flat of their foot. There are twenty-eight steps and for every one ascended, a late Pope granted seven years' indulgence, a grant which has been made permanent by his present Holiness.

"At the top of the staircase is a portrait of the Savior, at the age of twelve, by St. Luke. It is needless to say that the authenticity of these relics is attested only by tradition, and that the Church can adduce no positive proof. One of our American sculptors, resident here, has seen the remains of Pilate's house, at Jerusalem, and measured the vacancy left by the missing staircase. On his return he measured the Scala Santa, and found it would exactly fit. The Church would certainly be a

great bungler if it did not take heed to the possibilities of so obvious a contingency.

"Then there is the *Santissimo Bambino*, or Most Sacred Baby. This is a figure in wood, about two feet long, representing the infant Savior. It was carved by a friar on the Mount of Olives, and while the latter was sleeping in the intervals of his whittling, was painted by St. Luke, who was a very prolific artist. This sacred brat has the miraculous power of curing diseases, and sick people send for him as they might for Baron Louis or Dr. Francis. He receives more money—in diamonds and votive offerings—than all the physicians in Rome. He is all stuck over with gems and precious stones, and is decidedly the most effulgent idol I have ever seen.

"He has a state coach in which he makes his professional visits. During the Republic, and while the Pope was at Gaeta, the triumvirate gave his Holiness' equipage to the Bambino, but the French took it away again. The sacred baby's festival occurs at the Epiphany. On this occasion the altar of his Church—the *Ara Cœli*—is converted into a stage, and the nativity is played by pasteboard marionettes as large as life. The moneys received by the Bambino go a great way toward supporting his church. An eminent American lawyer here says that any society in America which should, on any other pretence than that of religion, and indeed, he thinks even upon religious pretences, levy a contribution upon the community in such a way as this, would be indicted for swindling, by the Grand Jury.

"Then as to the mortal remains of St. Peter. They claim to repose in the Confessional of St. Peter's Church, and one hundred and twelve lamps, which are forever burning, hang around his tomb from a circular balustrade of marble. The Church can adduce no evidence that will satisfy a skeptic, or even one willing to be convinced, as to the reality of this pretension, but of course the faithful ask for no assurance beyond the authority of the Pope. In the same Church, the famous bronze statue of the Apostle, the toe of which is so constantly kissed, has been pretty well proved to be none other than the heathen statue of Jupiter Capitolinus.

"The Church of St. John of Lateran possesses the table on which the Last Supper was eaten. The only proof is a legend of the vaguest sort. It also shows (visitors always paying for the show) the mouth of the Well of Samaria, a column split when the veil of the Temple was rent in twain, and a miraculous slab with a hole through it. This hole was made by the passage of a quantity of consecrated bread, which fell from the hand of a priest who doubted the Real Presence.

"The Church of Santa Maria has a painting of the Madonna by St. Luke. The authenticity of this portrait was doubted for centuries, until a Pope settled the question by declaring it genuine in a bull issued for that purpose.

"Santa Croce exhibits one day in Easter week, the 'True Cross,' or which the Savior was crucified. By the word 'True' you will understand that this is the real cross, as distinguished from the numerous counterfeits that are palmed off upon a credulous and indulgent public. Santa Croce has no connection with any other establishment.

"The Basilica of St. Paul, just outside the walls, contains the bones of the Apostle from whom it derives its name.

"St. Sebastian has a large pile of relics of dubious authenticity. The most impudently grotesque assumption is that of a block of marble which bears the impress of two human feet. These *relievi* are those of the Savior, and the impression was made at the moment when St. Peter said to him, '*Domine quo vadis?*' This was after the resurrection of Christ, he having appeared to the saint as the latter was proceeding to Rome to be crucified with his head downward. The church is built over a portion of the Appian Way where this scene took place, and the pavement with the sacred stone, slightly raised from its level, forms part of its floor.

"St. Francesca has a stone upon which St. Peter kneeled, and, in consequence it bears two evident depressions, in which two knees would certainly fit very nicely.

"In one Santa Maria is a spring which has existed since the days of St. Paul, and was miraculously created by him, to enable him to baptize his disciples. In another, Santa Maria is a warlike picture of the Madonna which obtained for its votaries many victories over the Turks.

"St. Paul of the Fountains is built upon the spot where the Apostle was beheaded. It contains the block of marble upon which the execution took place; and shows the three miraculous water sources which bubbled from where the martyr's head bounded three times from the earth.

"The Church of San Pietro in Vincoli, was built expressly to preserve the supposed chains with which the Apostle was bound at Jerusalem.

"Santa Pressede owns, but on no account shows, the portrait of our Savior, presented by St. Peter to a certain Pudius, the father of St. Pressede, and the first convert made by St. Paul at Rome.

"Santa Pudeuziana has the very altar at which St. Peter officiated and well in which Pudeuziana collected the blood of 3,000 martyrs.

"In the famous dungeons known as the Mamertine Prisons, built by Ancus Martius and Servius Tullius, where the accomplices of Cataline were strangled, where Jugurtha died of hunger and where Sejanus and Perseus of Macedonia were long imprisoned, was also confined St. Peter by Nero. The guardian shows you the spring which sprang forth when the Saint had need of water to immerse the forty penitent jailors. The visitor tastes this water, and can hardly fail to pronounce it sweet and refreshing, in a scene so sickening as that presented by this profoundly subterranean cell. In a stone of the stairway is the impress of a human

profile, distinctly traceable. This was made by St. Peter's side, when a brutal turnkey jammed the martyr violently against the wall.

"San Pietro in Montoro is built upon the precise spot where the Apostle was crucified, in an inverted attitude. In a hole extending rather deeply into the ground, hangs a lantern, and further down is buried the identical cross. It is never shown, as, according to the sacristan, it is in a poor state of preservation, and is sadly in want of repair. I have no doubt the original mess of pottage is somewhere to be seen in Rome, kept in sacred cubby, and covered over by a cathedral.

"A place is shown which was once inhabited by St. Dominic, the founder of the Inquisition, who received letters from Heaven written by the Holy Trinity. However, this is a lower order of blasphemy than that indulged in at a little old house at Siena, which produces the love correspondence of the Savior and St. Catherine. I hardly expect to be believed when I say that letters are shown which profess to have been written to her by our Lord. Those written to her husband Jesus Christ, and to her mother-in-law, the Virgin Mary, may be seen by anybody. The exact spot is also pointed where the Savior and St. Catharine stood when they were married, and where the wedding ring was put upon her finger.

"Now, in regard to all these assumptions, impostures, and impossibilities, it must not be supposed that they are the inventions and creations of cicerones, handbooks, and fanatical sacristans. The Pope is guaranty for them all, and the Church is responsible for them, one and severally. Where no evidence exists, evidence is coined, or in some way trumped up, or, better than all, a Papal bull declares no evidence to be necessary. The Vatican, armed with infallibility, pronounces without appeal upon the authenticity of any relic which may be judged valuable, either for the collection of fees, the promotion of church influence, or for the extension of idol worship. For instance, the 'Sacred Baby,' declared to be the work of St. Luke, and put forward as a miraculous healer of diseases—for which services he makes the most extortionate charges—is perfectly well known by the Church to be a gross imposition.

"This, as well as all the paintings and other works attributed to the Evangelist, has been quite conclusively proved to be due to one Messer Luca, a Greek artist of a much later period. Of course it was as easy for the Catholic Church to transmute Mr. Luca into St. Luke, for its own purpose, as it was for Barnum to manufacture Joyce Heth out of an octogenarian negress. The difference is that Barnum has owned up, while the Church is still deriving profit from its numerous and well-stocked museums. The Pope will one day deliver lectures on the Philosophy of Humbug too. His disclosures will be much more degrading to the world, however, than those of Barnum's were to America: for the former is an institution, while the latter is but a man.

'A curious assumption of the Romanists—one forced upon the view throughout Italy—is that Christ bore his cross, unassisted, and that he fell under it fourteen times. Not only is there nothing in the Bible to support this version, but three of the Evangelists, Matthew, Mark and John, if I remember right, distinctly state that Simon the Syreanean was made to bear the cross. I cannot say how many steeppling, winding, lanes around and in Rome, are now made to represent the *Via Crucis*—the Way of the Cross—with pictures of the fourteen stages or stations. The one most singularly located is that in the interior of the Colosseum, where fourteen poor frescoes, framed in wood, planted in the ground and set round at intervals, illustrate the Passion of our Lord.

"The list of relics and miraculous images might be extended to infinity. I have not spoken of the oldest Madonna in Rome, which on one occasion being irked at being shut up in her closet during mass, broke open the door for herself. Nor of the canonized handkerchief, which bears the impress of the Savior's face. Nor of the Bocca della Verita, a marble slab in the ground, with holes pierced for eyes, nose and mouth, into the latter incision of which, whoever puts his hand and swears falsely, will never be able to withdraw it. Nor of a thousand other impious degrading dodges by which the Catholic Church stoops to conquer."

PHRENOLOGY IN THE PULPIT.

BY REV. HENRY WARD BEECHER.

"It is very hard for a minister of the gospel, standing before a promiscuous audience, to deal with the facts of their minds, and of their inward lives. It is a melancholy fact, that men know less of that which is the very element of their being, than about anything else in the world. I suppose if I were to go among the intelligent men in my congregation, I could get every variety of information on subjects connected with the daily business affairs of life—upon questions of political economy, upon various questions of commerce, facts concerning the structure of ships steam-engines—I could collect any amount of information on all these, and a thousand other kindred subjects. But when I ask them *what is inside of themselves*, they can tell me of a great manufactory, and explain to me the operation and use of all the machinery in it; but upon the question of the machinery of their own minds, they cannot say a word.

In regard to commercial matters, they know all about them; they have examined them, they have compared their ideas on these subjects, and have classified them. They believe themselves to be immortal creatures, that they have throbbing within them a soul that shall live as long as God himself shall live; yet, when I ask them any questions in regard

to their inward nature, their only reply is, 'I don't know.' They do not know what their REASON is; they do not definitely understand the nature or operation of any one faculty of the mind.

"They understand the nature of the soil of the earth; they know what it is capable of producing; they know the use of the plow and all the implements of agriculture; they know what to do with a plant that is not thriving, they are skilful to implant to it a fresh life and make it flourish. But if any plant that ought to grow in the mind is stunted and does not thrive, they cannot tell how to make that grow. They don't know what to do to bring it forth.

"It is difficult for a minister of the gospel to set forth the truth intelligibly in respect to its relation to the human mind. I think it is partly because men have not been curious in respect to themselves, and partly on account of the many bewildering systems of mental philosophy that are in vogue in our day. For if there were none of these systems except the old schools of metaphysical philosophy, I would defy any man to obtain by means of them any clear idea about the soul, for at best they are of but little more value than so many cobwebs. Men may study them, however, if they have a taste for them; if a man loves logic and discussion, let him take one of the old metaphysical philosophies, and he will find means of busying his mind until he gets tired of such business. But if a man wishes to know practically what he is made up of, if a man wishes a knowledge of human nature for definite practical purposes, there is no system which will aid them in acquiring that knowledge like the system of PHRENOLOGY; not interpreted too narrowly or technically, but in its relations to physiology and the structures of the whole body. And I may say here, what I have never said before in the pulpit, that the views of the human mind, as they are revealed by Phrenology, are those views which have underlaid my whole ministry; and if I have had any success in bringing the truths of the gospel to bear practically upon the minds of men, any success in the vigorous application of truths to the wants of the human soul, where they are most needed, I owe it to the clearness which I have gained from this science. And I could not ask for the members of my family, nor of a church, any better preparation for religious indoctrination, than to put them in possession of such a practical knowledge of the human soul as is given by Phrenology.

"I have avoided the use of the nomenclature of Phrenology in the pulpit as far as possible, because I did not wish to seem to be a mere teacher of a philosophical system, while I was a minister of the truth as it is in Christ; but I have now been so long with you that I am justified in making this statement.

"I may say in regard to the objections sometimes urged against Phrenology, its tendency to materialism and fatalism, that the same objections may be made to any other system of mental philosophy. I

do not think that such objections belong to Phrenology any more than to any system of intellectual science you can possibly construct. Mere logical and speculative reason will always strand them upon the sands of fatalism or materialism;—and it is the practical sense and consciousness of actual liberty, that redeems us from a belief of the one or the other. Such doctrines dwell in the *head*, but never in the *man*.

THE COWARDICE OF SCIENCE.—"Nothing is more evident to day than that the men of facts are afraid of a large number of important facts. All the spiritual facts, of which there are plenty in every age, are denounced as superstition. The best attested spirit stories are not well received; that scientific courtesy, which takes off its new hat to a grave beetle, is a fresh alkaloid. Large winged science behaves worse to our ancestors than to our vermin. Evidence on spiritual subjects is regarded as an impertinence by the learned, so timorous are they and so morbidly fearful of ghosts. If they were not afraid they would investigate; but nature, to them a churchyard, in which they whistle their dry tunes to keep the courage up. As the matter stands, we are bold to say that there is a class that so little follows its own rules of uncaring experiment and induction, or has so little respect for facts as the hard-headed scientific man. They are attentive enough to a class of facts that nobody values or to beetles, spiders and fossils, but as to those dear facts that common men and women, in all time and place, have found full of interest, wonder, or importance, they show them a deaf ear and a callous heart. Science, in this, neglects its mission, which is to give us a transcript of the world, and primarily of that in the world which is nearest and dearest to the soul."—*Wilkinson's Life of Swedenborg*.

HOME MADE CHLORIDE OF LIME.—"Professor Nash says, take one barrel of lime, and one bushel of salt; dissolve the salt in as little water as will dissolve the whole; slack the lime with the water, putting on more than will dry slack it, so much that it will form a very thick paste; this will not take all the water; put on, therefore, a little of the remainder daily until the lime has taken the whole. The result will be a sort of impure chloride of lime, but a very powerful deodorizer, equally good for all indoor purposes, with the article bought under that name at the apothecary's, and costing not one twentieth part as much. This should be kept under a shed, or some out building. It should be kept moist, and it may be applied wherever offensive odors are generated, with the assurance that it will be effective to purify the air, and will add to the value of the manure much more than it costs. It would be well for every farmer to prepare a quantity of this, and have it always on hand."—*Cultivator*.

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Publication Day.

The editor having been engaged in business and absent from the city, the present number of the Journal is a little behind its date. The next, number, however, will be brought out promptly in *advance* of its date.

VOLUME SECOND.—Copies of vol 2d are still wanted by the editor. For every complete copy forwarded to this office the sender may either receive a copy of Buchanan's Anthropology by mail, post-paid, or be credited two dollars on subscription to the Journal of Man

Eclectic Medical Institute.

The next winter session of this College commences on Monday, the 15th of October, 1855. Gratuitous preliminary lectures will be delivered from the first to the fifteenth. The College still offers the same liberal terms to both male and female students—viz., admission to the entire session of collegiate lectures for \$25. The average attendance of nearly three hundred students per annum, and the graduation of from eighty to one hundred physicians, constitute a sufficient evidence of the wide spread reputation of the Institute.—It is the only Medical College of any importance in our country, in which the established science of medicine is taught in a liberal manner, without its grave errors and abuses, and in which at the same time a true physiology is imparted, comprehending a knowledge of the functions of the human brain.

VALUABLE IMPROVEMENT.—Among the valuable hygienic improvements of the times we should not omit to notice the introduction by Gray and Hemingray of this city of GLASS CANS for the preservation of fruits, vegetables, etc.,

in place of the unwholesome tin cans which are liable by corrosion to render their contents injurious to the consumer. The glass cans are solid, neat, reliable and cheap. I would recommend their use to all. Price \$1.50 to \$2 per dozen for quart cans.

COST OF WAR.—The war, I believe, has already cost us £80,000,000. *Per contra*, the Russians have lost 247,000 men. Now, 247,000 men, in £80,000,000, is £323, 18s. 8½d., and the fraction of a farthing, per man. Never mind the fraction. Suppose, therefore, that we have killed all those Russians—we have been killing them at the rate of £323, 17s 8½d. a piece. This is awful work,—I mean extravagance. In the other point of view, it is no more—and no less—awful, than the execution of so many assassins might be reasonably considered. Two hundred and forty-seven thousand tools of a sanguinary barbarian have been smashed in being used by him with a view to subjugate Europe and Asia—that is all. To rid ourselves of one Kalmuck or Cossack savage, £323, 17s. 8½d.—and all that money for the life of a single truculent slave; when a tenth of it would have made so many peaceable English workmen, with their wives and families happy!—*Punch*.

MANUAL LABOR AND EDUCATION.—"I do not believe, (says Mr. C. Betts, editor of the Michigan Farmer) the advantages of labor in connection with study, are as great as claimed by men who have more idealism than experience. My experience teaches me that labor is incompatible with study—that when the body is fatigued the mind is torpid and inactive. It may not be so with all; yet I really fear that the establishment of Agricultural Schools, upon the manual labor system, as the spirit of the day loves to insist upon, will prove a drawback to our present progression. We want the science connected with agriculture so simplified as to be taught in our Common Schools, and the higher departments of select schools and seminaries, and the practice can be easily learned at home."

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Journal of Man.



VOLUME 5, NO. 8.—AUGUST 15, 1855.

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FLOURENS AND MEIGS.—If any apology is required for the space devoted to the review of these writers, it may be given in the language used by the highest critical authority, the British and Foreign Medico Chirurgical Review, in reference to Prof. Meigs—"We must now bring our notice of Dr. Meig's 'observations, &c.,' to a close—a notice more extended than we should have given, were it not for the high position which our author holds in his own country, * * * notwithstanding that the details of his remarks are mixed up in these pages with a good deal that we can understand, but cannot approve, and with very much that we cannot approve of or understand either."

Compliment to an Author.

Prof. J. R. Buchanan, Editor of the Journal of Man, whose recent work on Anthropology is attracting the attention of the thinking world, was recently presented by his Philadelphia admirers with a gold-headed cane, formed from the wood of the Old Independence Hall, bearing complimentary inscription: "J. R. Buchanan, M. D.;" "Fama Semperiret;" "Independence Hall, July 4th, 1776;" "1855;" accompanied with the following letter:

PHILADELPHIA, July 4th, 1855.

DEAR SIR:—We, the undersigned, constituting a committee, of your Philadelphia friends, have procured a cane cut from the wood work of INDEPENDENCE HALL. This prized relic of the days of '76 we have now the pleasure to present to you as a token of the high estimation in which your character, as a man is held by us and by our constituents.

"Palman qui meruit ferat."

With best wishes for a long continuance of your career of usefulness.

We have the honor to be, sir,
Most respectfully,

Your sincere friends,
THOMAS F. CHASE, M. D.
FRANK STEWART, M. D.
P. E. SWEET, M. D.
D. MEAD, M. D. Committee.

J. R. BUCHANAN, M. D., Cincinnati, Ohio,
This testimonial, and the allusion to the

duration of his fame, are the spontaneous tribute from gentlemen who are personally strangers to Prof. Buchanan.—*Cin. Columbian.*

MURDER IN EUROPE.—The Liverpool Courier contains the following calculations, made by Mr. Spencer, who reviews the religious bearings of the facts given:

Dividing the population by the number of murders annually, there will be in England 4 murders to every million of inhabitants; Belgium, 18; Ireland, 19; Sardinia, 20; Bavaria, 30; France, 31; Austria, 36; Tuscany, 42; Lombardy, 45; Sicily, 60; Papal States, 100; Naples, 200.

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BUCHANAN'S

JOURNAL OF MAN.

VOL. V.

AUGUST 15, 1855.

No. 8.

HUMAN TEMPERAMENTS.—THE WATERY BRAIN.

As the physical condition of the brain exerts a controlling influence over all our faculties and traits of character, it is highly desirable to understand the peculiar structure of the brain, in different temperaments and in various states of mental developement and decline. I believe there is no essay upon this subject in the English language, although a number of scattered facts may be found in the records of medical science, which furnish interesting illustrations.

The most careless observer must have noticed the difference between men of firm constitutions in whom the muscles are solid, and the whole frame presents a tough and rugged appearance, in contrast with those of more delicate organization, whose relaxed muscles possess very little strength, and whose flesh is soft and delicate.

The contrast of appearance between delicate females of sedentary habits and the robust laborer is familiar to every eye. The same contrast is still more marked, between the tender flesh of an infant, and the firmer and more rugged appearance of its father. Every one knows that in connection with the firmer muscles and tendons, the tougher and more rugged skin of the laborer, he will find physical strength, while the soft skin and tender muscles of the infant indicate weakness and incapacity to bear fatiguing labor. Firmness and compactness of structure are therefore familiarly known as the indications of physical power, while the soft and relaxed state of the solids is equally indicative of weakness.

We observe, moreover, that in connection with great physical power, the muscles and skin present deeper tints of color, while a pale, flabby, moist condition is indicative of debility. The muscular flesh of the ox

presents a rich deep red color in contrast with the paler flesh of the calf. The corresponding difference extends to the blood; that of the mature animal forming a firmer coagulum or clot, than that of the very young and immature.

These indications of opposite temperaments have their application also to the state of the brain. The brain of the adult, with his superior strength of mind and strength of character, is much firmer in structure than that of the infant; indeed the brain of a very young infant is exceedingly soft, as to be very difficult of dissection; it is difficult to recognize its fibrous structure, which is very conspicuous in the brain of the adult. The adult brain also presents a deeper color, in its gray substance at the surface, where the active operations of the mind are performed.

To apply these suggestions to the elucidation of different temperaments, it may be inferred that the difference between strength and weakness of mind, will be accompanied by a corresponding difference in the firmness and color of the brain, and that mental developement by education is truly a process for strengthening and consolidating the brain as the physical developement of the gymnasium develops and consolidates the muscles. This very rational presumption is fully sustained by the facts; mental exercises judiciously conducted improve the condition of the cerebral substance, while all morbid conditions and injurious practices, which are destructive to the intellect, result in the softening of the brain. Prof. Albers of Germany states that in his dissections of the brain of several persons, who had "for many years undergone great mental labor" the substance of the brain was found to be unusually firm, the convolutions much developed and their gray substance increased. On the other hand, softening of the brain is very frequently found in cases of apoplexy and paralysis, or as a consequence of prolonged intemperance, and of diseases accompanied by emaciation, debility, and great depression of the mental powers. In cases of insanity, however, the substance of the brain may be either softened or indurated according to the character of the attack, the circulation of the brain being more active in cases where its substance is hardened, than where it has undergone softening.

The explanation of these phenomena may be found in certain physiological and pathological principles, which are well established by fact though but little known or appreciated. The red arterial blood which nourishes and enlivens all parts of the body, produces when the circulation is active, great activity in the various organs; when the arteries and minute capillary vessels of the brain, are carrying a brisk current of red blood, the mental powers and passions are in their most exalted state of activity. When the circulation is less active the mental manifestations are less brilliant, and when the brain is occupied mainly by

the venous blood, owing to the small supply of arterial blood, its functions are still more sluggish and it tends to sink into a state of sleep or insensibility called coma. It may therefore be affirmed that in all persons of active mind and unusual strength of character, the brain is abundantly supplied with arterial blood, while in those of more inactive or lymphatic temperaments, the amount of arterial circulation of the brain is greatly reduced; hence persons of active minds and superior temperaments will have that condition of the brain which is produced by the circulation of red blood, while those of less mental activity will have that physical condition of the brain which is favored by an inactive circulation and predominance of venous blood. What these opposite conditions are may be clearly established by pathological facts. We find that, whenever the arterial circulation has been unusually vigorous, its substance acquires not only the healthful firmness, mentioned by Dr. Albers, but a still greater solidification, amounting to what is called induration. This was noticed by Foville in many cases of insanity of an acute character accompanied by high mental excitement. This condensation or firmness of texture under the influence of arterial blood, is believed to be owing to the influence of the larger quantity of fibrine contained in arterial blood, a substance which spontaneously coagulates and not only nourishes the tissues of the body, but in cases of inflammation may produce extra or morbid growths.

In the venous blood, the fibrine is of a softer character and lower grade of vitality, less fitted for nourishing the tissues, while the dark venous blood, instead of exerting the stimulating influence of the arterial, has a macerating, or softening influence, and operates efficiently in the way of dissolving and absorbing the wornout substance of the body, which the arterial blood is continually renovating with new material.

Hence, whenever the organs of the brain are unusually excited and active, having a greater amount of arterial blood in their vessels, they grow more rapidly and acquire a firmer structure, while other organs which are less active, having less arterial and more venous blood, have but little growth, and are gradually dissolved and absorbed by the venous system, thus making room for the growth of more active and cultivated organs. In this way, every organ of the human body is liable to be diminished or increased in its developement, to an indefinite extent, by cultivation or neglect. While the stout arms of the blacksmith illustrate the increase of the muscles by exercise, it would be perfectly practicable to destroy entirely the muscularity of the arms reducing them almost to skin and bone, by depriving the muscles of all action. Such is the condition attained by the limbs of those who have been paralytic from infancy, the superfluous muscles which are never exercised, becoming so thoroughly absorbed, that nothing but a trace of their former existence would be detected by the anatomist.

The remarkable power that we possess of remodelling our own structures, by developing or reducing any of our organs, to produce a proper symmetry of character, teaches most impressively the power of education and the control that one may exercise over his own destiny.

In contrasting the changes that occur in the brain, we find that under a beneficial mental discipline, the convolutions become more prominent and numerous, the gray substance at the surface of the brain more abundant, the fibrous structure of the brain more firm, its capillary vessels more numerous, and its circulation more active; while at the same time the growth of the nervous substance of the brain prevents its blood vessels from expanding too largely or filling the cranium with an excessive quantity of fluid.

On the other hand, under unfavorable influences, the arterial circulation and nutrition of the brain having declined, the sluggish and softening influence of the venous blood predominates; the substance of the brain becomes softer, its nervous matter is gradually absorbed and the place of the lost material is supplied either by a greater effusion of serum or an increase in the calibre of the blood vessels. When the size of the blood vessels is increased in consequence of the loss of cerebral substance, the circulation throughout the brain becomes more unstable or irregular, and the greater predominance of the fluids over the solids in the constitution of the brain renders its condition less stable and more liable to be deranged in its balance by every exciting influence. It is more easy in such a condition for the arterial expansion to produce undue excitement, or for venous congestion to produce an oppressed condition of the various organs. If no expansion of the blood vessels occurs when the cerebral substance is absorbed, the loss is naturally supplied by the effusion of serum in the ventricles or at the surface of the brain and by an increased amount of water in the composition of the cerebral substance.

If a slice of the substance of the brain be subjected to chemical analysis, it will be found to consist of about three-fourths of water to one-fourth of animal matter, the gray pulpy substance of the surface of the brain containing a greater amount of fluid than the white substance of the interior. When the brain is imperfectly nourished, and the venous blood predominates, this watery condition is increased, and the firmness of the cerebral substance diminished. The brain of the infant presents evidently a greater predominance of the fluids over the solids than that of the adult.

We may therefore consider the watery condition of the brain a prominent cause of the mental weakness and general inferiority which we recognize in the uneducated and inferior classes of society, and in all whose mental imbecility prevents them from accomplishing much in life for their own enjoyment or the happiness of others. The feebleness of

character which is produced by a soft and watery condition of the brain, is recognized in many familiar expressions, which have been suggested by the common sense of mankind. The man whose dull and feeble brain pours forth nothing but twaddle, whose language contains but a weak dilution of thought, is pronounced a "sap-head," while the easy and credulous fool who is incapable of originating a vigorous idea, and is easily imposed upon by any absurdity, is considered "decidedly soft about the head." In this as in many other popular expressions there is a substantial basis of truth.

As the physical constitution of the brain is so important to our mental energy, it is necessary to understand the means for its improvement. First and foremost let us present the great law that exercise gives development. The natural healthful exercise of every organ is the only means by which it can be developed, without which it must inevitably decline and undergo absorption. But in addition to the legitimate, natural, healthful and agreeable exercise of our organs, it is necessary that the blood by which they are supplied should be sufficiently abundant and nourishing. Extreme emaciation, produced by low diet and exhausting diseases, is highly injurious to the brain. Great mental depression, and even in some cases insanity, are generally produced by the exhausted and bloodless condition arising from protracted abstinence, exhausting diseases, blood-letting, hemorrhage or any profuse evacuations by which the quantity of blood is greatly reduced and its quality impaired. A copious supply of good blood enables the brain to nourish itself properly, diminishes its irritability, and prevents those degenerations of its substance which are apt to occur in all impoverished constitutions. An active life and a liberal use of nourishing food will furnish the necessary conditions for the supply of good blood to the circulation of the brain, and an inactive life and imperfect digestion resulting in a meagre supply of blood, are very unfavorable to the cerebral health.

To those who are in this comparatively bloodless condition, a rigid system of low diet, which is sometimes advocated by dietetic reformers, is by no means beneficial. In the anæmic or bloodless state of the system, the nervous excitability and irritability are greatly increased, and the tone of the brain is necessarily impaired. The intellect may be clear and capable of receiving impressions with facility, but the cerebral energy which is necessary to brilliance of mind or to energy of character, is not enjoyed; the mental powers assume a passive character and are unfit to accomplish any great results.

The principles therefore to be borne in mind by all who would improve the condition of the brain, are to maintain that rich, abundant condition of the blood which accompanies high health, and to give to all the mental organs which we would cultivate, systematic, agreeable, vigorous exercise. This will insure the best condition of the brain and the highest development of our mental energies.

EVIL TENDENCIES IN HUMAN NATURE.

(BY ERNESTINE L. ROSE, NEW YORK.)

DR. BUCHANAN—DEAR SIR,

In your Journal of the 15th of June, I was particularly interested in the article on the "Moral Influences of the Intellectual Organs." But in pages 144 and 145 there are some things which I can not understand. I am one of those who cannot discover any "evil tendency in humanity." [This is because you have not in yourself enough of the evil tendencies which belong to the animal organs. If you had a larger development of those organs, which by-the-way you really need, you would have, not only a stronger constitution but a more thorough knowledge of their action. It is not easy for you to *realize* all the elements of human nature, because they are not all well developed in yourself.—Ed.]

I cannot realize, and it is painful for me to contemplate the possibility of an "inherent tendency to vice and crime as an essential portion of the human constitution." But I know we must not shrink from truth however conflicting with our feelings, for however unpleasant, truth is always beneficial, and error, however long cherished and agreeable to our feelings, is always pernicious, and knowing that your great object is to promote knowledge and truth, I take the liberty to suggest a few questions and make a few remarks, hoping thereby to elicit some more light on this most interesting and all important subject.

Are not the vices and crimes which degrade man, the immediate result of an inferior education and position through life? [Yes, but also of an inferior organization inherent from parents.—Ed.]

Might we not with as much justice attribute a natural tendency to physical deformity because the Chinese costume deforms the feet of their ladies, and our false civilized customs disfigure the waist of ours, or because a child through the neglect of its mother or nurse falls and cripples itself for life, as to ascribe the evident result of the present anti-social and consequently blindly selfish and vicious state of society to human nature? [Did not the present state of society originate from human nature itself? If you ascribe anything to governments, priests, armies, or education, are not the governors, priests, soldiers, generals and teachers all human beings, impelled by the natural passions of the human constitution? Our social constitutions, good or bad, are as much the product of human nature, as honey combs, ant hills and birds nests are the natural product of bees, ants and birds; and (unless we go back to primal causes—to creation) human nature is certainly the proximate cause of social institutions, crimes, vices and virtues—all of which naturally and inevitably arise from the existence of man in a material world with a variable climate which compels him to labor and to suffer. It is

quite possible, however, to believe that in a world of Eden climate, with a healthful atmosphere, supplying all his wants by natural fruits, where neither labor nor suffering were imposed, and no beasts, savage reptiles, insects, storms or pestilence intruded, human nature might have been free from crime; but in the world as it is, no part of the habitable globe has been free from disease and crime. As for deformity, *individuals* may, it is true, be degraded by others (who are still *human* beings;) but there are a great many *feet* and faces too, which are decidedly ugly without having been in any way compressed or restricted in their natural growth. We must admit that *ugliness is natural as well as beauty*.—ED.]

Is not the law of progress in man a conclusive evidence of the ever onward and upward tendency in human nature, and the beauty and goodness of humanity? [Very true, and penitentiaries are also evidences of downward tendencies.—ED.]

Why then should we ascribe the follies, vices and crimes, the offspring of his ignorance of the laws of his being, and the relation he sustains to his fellow men, to human nature any more than the falling of a child before it has acquired sufficient firmness to stand erect or power to balance itself? [Precisely so—all babies fall—falling is natural to them—and all races are and have been ignorant and criminal until they have outgrown it—which no nation has done yet. It would be absurd to deny that crime and ignorance are natural, as to say that babies do not naturally fall or cry.—ED.] It seems to me that all the tendencies of human nature are for good only, from the simple fact the desire for happiness is inherent in every man, [but the desire to follow passion is in many much stronger,] and as a strict adherence to the physical, mental and moral laws only, can promote health, pleasure and enjoyment; in fine as virtue and goodness only can promote the aim and end of life, namely, happiness of the individual and society, both of the present and future generations, it must follow that virtue and goodness are in accordance with, and inherent in human nature, [that is, if everybody understood that strict virtue was the only road to happiness,] and vice and crime only acquired, and contrary to the nature of man, [Not at all—we are not impelled in most of our acts by a metaphysical desire of happiness, but by passions which carry us onward, even when we know that they lead to certain destruction. The drunkard clasps his bottle and the soldier his sword when neither can expect aught but a speedy and horrible death.]

It is true, his desires, though good in themselves, yet unguided by judgment grow into passions, his passions uncontrolled by his moral nature lead to vice, crime and misery; but is it not because his animal nature is cultivated, not in unison, but at the expense of his social and moral nature, that he is made blindly selfish, cruel, vicious and consequently miserable? [It is—but who cultivates or exercises the organs

of a nation of people but the people themselves?] Phrenologically speaking, the best organs (as they are called) may by a wrong direction lead to evil; conscientiousness and veneration mislead have deluged the world with blood, while acquisitiveness, combativeness and destructiveness by a judicious development in unison with the moral organs are most valuable instruments for good, not only to the individual but to society, and it seems to me that there can be as little tendency to evil in his organs as in his limbs. The tongue may be used to speak falsehood instead of truth, to curse instead of to bless; the hand to strike down instead of to raise up, to destroy instead of to save; yet we would not assign any evil tendency to these members of the human body. [No, for they have no tendencies—they are passive agents—but the organ of Destructiveness, for example, is not a passive agent like the arm—on the contrary, if sufficiently large it produces an amount of passion and fierceness which drive us into the commission of murder in spite of our judgment.]

Is not the will called out and directed by influences and motives in accordance with which it has to act? And are not even the worst acts of man only a misdirected idea of good? If so, where then is the evidence of the natural tendency to evil in humanity? [Here is your fundamental error—the assumption that man always acts in accordance with an honest desire for good, and consequently that if rightly instructed as to what is good for himself and others, he will always act right. This is doubtless the case with yourself, and it is certainly true that any one so happily organized as always to desire only what is good, is free from criminal tendencies, but such beings are not common—the great majority of mankind experience continual impulses to selfish, harsh, or vicious conduct—these impulses are a part of their natural constitutions, and cannot be removed by mere enlightenment; and although we may suppose a few to be exempt from such evil tendencies, they are still endowed with the same faculties and organs from which evil effects arise, and if their higher nature should degenerate or be overcome, the evil at once springs up and predominates. Never is man, in this life, free from the capacity for evil. His tendency to evil is not, it is true, the aggregate tendency of his character, but only a portion of its elementary tendencies,—sometimes over-ruling—sometimes over-ruled—but never entirely extinct. Even in leaving the body for spirit life, although he leaves his animal organs behind, he often carries some impress of their evil tendencies with him, which is removed only under the benignant influences of that higher benevolence which pervades the upper realms in which humanity is elevated and redeemed from the many depressing conditions of earth life.]

It is true that all the evil which becomes developed in man is developed in connexion with external evil influences, but so likewise is the

good developed in connexion with external good influences. If we separate man from external evil influences, it may be said that there is ultimately no evil in his nature—but in the like manner, if we separate him from the good influences, he has no good in him—in fact we cannot consider man apart from the influences *under* which he attains good or evil growth, and *without* which he grows not at all, or in other words he cannot exist.

Human nature, in this most abstract sense, has no character at all, for man has nothing in him but the creative force which determines his congenital character, and the impress of circumstances under which that character becomes developed. Take away both congenital and acquired character, and nothing is left. When therefore we say that human nature has no inherent tendency to evil, it may be true, if we also add that it has no natural tendency to good—in other words no tendency at all in itself.

But if we say that the tendency or character inherited from parents is the *natural tendency* of man, then there is no uniform tendency in human nature but a mixture of good and evil tendencies—some having a great preponderance of the good—others a great deal too much of the evil.

The idea that there are no evil tendencies in human nature, has no other just foundation than this—viz: that the plan of the human constitution in its most perfect symmetry, is truly good, and contains no essential evil, although liable to be changed in every conceivable manner, because it has not sufficient strength to resist all evil influences. Hence when it is exposed to a malarious atmosphere, and all the hardships of a rigorous climate, without the knowledge and resources necessary for its protection, the process of degeneracy commences—the capacities for disease, passion and crime become developed, and symmetry, health and innocence are lost. If the ideal perfect humanity could be endowed with an adamant energy to resist all change or decay in this world, or if it could be at once translated to Heaven and preserved in its freshness like fruits protected from the atmosphere, then might we speak indeed of a humanity free from evil. But as the world is now, humanity is full of evil, and those who are not conscious of this evil in themselves must go out of themselves to study it. The objection of optimists, and of all romantically philanthropic people, to admitting the existence of organs of evil tendencies is probably owing to their conceiving the organs as purely and essentially evil, in all cases, when in fact there are no such organs—the evil tendencies of humanity belonging to organs which in their proper developement are only vital and passional energies, and which are evil only when in excess. But their excessive action and moderate action are essentially the same, as a burning fire is of the same caloric which produces a gentle warmth.

FLOURENS ON PHRENOLOGY.*

A GREAT GUN WITH POOR AMMUNITION.

In the second chapter, M. Flourens continues the same cavilling remarks, contending that Gall has destroyed the unity of the mind, because he has recognized a number of organs, each of which he says acts in the way of understanding, imagination, &c. He adheres pertinaciously to this representation, in spite of the fact that Gall distinctly recognized the soul or central spiritual power. Is it not a very petty business indeed, for a distinguished author in assailing the science of Phrenology to avoid entirely the consideration of its facts and the discussion of its real philosophy, and confine himself to metaphysical quibbles, insisting that Phrenology means what its founder never asserted. Yet thus continues Flourens: "He suppresses the *me* but insists there is a soul. He abolishes the *free will* and yet contends there is such a thing as morals." "He makes the idea of God an idea that is merely relative and conditional, but asserts that there may be such a thing as religion. I say he abolishes the *me*, for the *me* is the soul. The soul is the understanding general and one; but if there be no understanding as general, there can be no soul." This certainly is most superlative twaddle. M. Flourens may perhaps afford to utter such pettifoggish sophistry, but a young man who would write such a thesis would obtain credit only for fluency and impudence.

Gall abolishes our mental unity, according to M. Flourens, because he recognizes the subdivisions of the brain. He abolishes our free will also, because he recognizes the human mind as governed by the laws of its own constitution. And he abolishes the foundation of religion, because he asserts that religious emotions and conceptions are implanted in our constitution—belonging to the fundamental organs. "Indeed," continues Flourens, "he makes the idea of God nothing but a relative conditional idea, for he supposes that this idea comes from a particular organ, and he supposes that organ may possibly in some case be wanting." This, according to Flourens, is a double error, destroying the foundation of all religion—that is—to show that religion is an essential part of the human constitution absent only in cases of monstrosity, malformation or disease. Does M. Flourens imagine that the imperfect brain of a shark, a hog, or a horse is capable of forming ideas of God and religion. Can he suppose such an idea to exist in an infant born without brain (acephalous) or in an idiot of the lowest degree?

When such unphilosophical folly as this is gravely uttered by the perpetual Secretary of the French Institute, and introduced as a masterly

* Continued from page 183.

and splendid affair by a distinguished and prominent American Professor, one is tempted to inquire if the reign of absurdity is never to end, and if the day will not come when Academicians shall be invariably distinguished by reason and judgment instead of the childish display of stores of facts which they cannot comprehend.

That the reader may comprehend more fully the extent of our author's reasoning capacity, I will quote a little further—"It cannot be doubted, says Gall, that the human race are endowed with an organ by means of which it recognizes and admires the author of the universe." "God exists, adds he, for there is an organ" to know and adore him. Further: "There is no God for such beings whose organization does not bear the original stamp of determinate faculties." "What! If I happen not to possess a little peculiar organ (for it may be wanting) can I not feel that God exists! And how can I be an intelligence, knowing myself, and yet not knowing that God is? I do not more strongly feel that I am than that God is. "This idea" (the idea of God) says Descartes, "is born and produced along with me, first, as is the idea of myself."

How could M. Flourens reduce to writing such rigmarole as the above, in a city which has always contained so many intelligent Atheists as Paris—men of active, vigorous minds, to whom the idea of God was neither innate nor acquired, and who could not be induced to recognize its truth? How could he show such a solemn contempt for facts?

All this has very little bearing on Phrenology. But if our author does not know how to attack the vulnerable points of the science, he certainly has a very happy way of "pulverizing" himself while skirmishing in its neighborhood.

The remainder of the chapter prolongs a slip-slop commentary on the same subject, in which, after denouncing Gall for deviating from metaphysical philosophy in reference to the unitary *me*, he finally concludes that Gall's system does not necessarily differ from the common metaphysics, and says, "You return then to the common philosophy, and consequently no longer possess a peculiar philosophy." So, that this whole chapter of "much ado about nothing," shows nothing except that Gall's doctrines may be construed either to differ from the metaphysical philosophy, or to agree with it. The chapter concludes with the declaration that he has confuted Gall's psychology. It would have been better if he had merely written this declaration as his own opinion, and omitted the chapter.

Chapter third, on the Anatomy of the Phrenological Organs, is not so entirely empty and uninteresting as its predecessors. Anatomy is a subject upon which M. Flourens is competent to write. In this department he shows some sense of justice, and recognizes Gall's labors as an anatomist. He also makes some well grounded criticisms. His recog-

nition of the labors of Gall in cerebral anatomy, is worth quoting as it comes from one who certainly had no favorable prejudice. "I return to Gall. Those who wish to learn Gall's doctrine, will always go up to Gall himself. 'M. Spurzheim, (says Gall) knows my discoveries better than any body else, but he tries to introduce among them a spirit quite foreign to that in which they were begun, continued and perfected.' Gall, moreover, was a great anatomist. His idea of tracing the fibres of the brain, is, as to the anatomy of that organ, the fundamental idea. The idea is not his own. Two French anatomists, Vieussens and Pourfour du Petit had admirably understood it long before his time, but at the period of his appearance it had been long forgotten. The brain was not then dissected by any one—it was cut in slices."

"It was a great merit in Gall to have recalled the true method of dissecting the brain, and there was still greater address on his part in connecting with his labors in positive anatomy, his doctrine of independent faculties and multiple brain." [p. 128.] "He found that the medullary substance of the brain was fibrous throughout; he saw the fibres of the medulla oblongata decussate before they form the pyramidal eminences, those of the corpora olivaria, &c.; that is to say, ascending fibres of the medulla oblongata across the pons varolii thalami nervorum opticorum, and the corpora striata, as far as the vault of the hemispheres: he saw the bundles formed by those fibres increase in magnitude at each of the passages; he distinguished the fibres which go out in order to expand in the hemispheres, from those that go in, in order to give birth to the commissures; many nerves that were regarded as coming out immediately from the brain, were by him traced even into the medulla oblongata."

"And I repeat that all these facts, with the discovery of which he has enriched the science of anatomy, all of these are the results of a happy thought of his—the idea of *tracing* the fibres of the brain, or to use a common expression, of substituting in the dissection of the brain the method of *developements* for that of *sections*."

"Those of Gall's opinions which it seems ought not to be adopted, are: that in which he supposes the nerve fibres to be born (he understands the word to the letter) of the grey matter; that in which he contends that the convolutions of the brain are merely foldings of the medullary fibres and can therefore be *unfolded*; that in which he compares the rete mucosum of the skin to the grey matter of the encephalon," &c., &c.

The criticisms of M. Flourens upon the Phrenological Anatomy of Gall, are, in some instances very just, though in others over strained and fanciful. Had he confined himself to this branch of the subject, and exerted himself to produce a thorough scientific criticism—his essay would have been quite respectable, and, indeed, quite valuable. But

when he discards entirely the Phrenological organs, because Gall does not accurately define their boundaries or demonstrate their distinct anatomical constitution, his objections can only be regarded as puerile cavilling. Every one now recognizes the existence of sensitive and motor filaments in the spinal cord, although no anatomist is able to show their anatomical distinction, to indicate their boundaries, or to show the separation between them. Why should nature depart from its usual course in the formation of the brain, and place unnecessary separations between the organs, for the accommodation of M. Flourens, when we know that it is absolutely necessary for all portions of the brain to maintain intimate communication with each other, to establish the proper sympathy and connection between the numerous organs, and between them and the mind.

This objection, which has been the leading argument of anti-Phrenological anatomists, is, therefore, entirely worthless, for if it proves anything, it proves too much.

M. Flourens next objects greatly to the doctrine of Gall that the organs of the mind are located chiefly at the surface of the brain, against which he advances the assertion that a slice from any surface of an animal's brain will not deprive it of any of the faculties. Upon that subject I have answered already. If his facts are correctly reported, they prove very little. But on the other hand, physiologists and pathologists generally agree that the mental operations are chiefly performed at the surface of the brain in contact with its membranes. These two objections then amount to nothing. Yet, after all this idle fanfaronade he adduces in the third chapter an objection which is really substantial and forcible, as it is directed against a great and prominent error of the Gallian system, "Gall places the love of offspring in the posterior lobes of the brain; now the love of offspring, and especially maternal love, is every where to be found among the superior animals; it is found among all the mammifera, in all the birds. The posterior lobes of the brain, therefore, ought to be found in all those beings. Not at all: the posterior lobes are wanting in most of the mammifera; they are wanting in all birds. Gall locates the faculties that are common to both man and animals in the posterior part of the brain; in the anterior part he places those that are peculiar to man alone. According to this plan, the most *persistent* portion of the brain will be the posterior portion, and the least persistent the anterior portion. But the inverse of the proposition holds. The parts that are most frequently wanting are the *posterior parts*, and those that are most invariably present are the *anterior parts*."

These statements indicate correctly an important error in the Gallian system, which I have heretofore pointed out, in which the doctrine of Gall needs rectification as regards the most posterior occipital organs.

This rectification I have made, and therefore have nothing farther to say upon the subject, but to refer to my Anthropology and the article upon Embryology, in the third volume of the Journal of Man, in which the subject has been well developed.

Thus in the first 90 pages of M. Flourens we find but one objection worthy of notice for its substantial value. The rest of the chapter consists of a few gossiping remarks, about the difficulties of craniology, in which he merely repeats the statements of Gall, and concludes by expressing his regrets that the people must have one idol after another, and that his own idol, *Descartes*, to whose memory the book is dedicated, should be superseded by *Gall*. "*Descartes goes off to die in Sweden and Gall comes to reign in France.*" Doubtless he reigns among philosophic minds, but there are always many lawless individuals like M. Flourens who are not governed by the power of reason.

The fourth chapter is devoted to Spurzheim; he quotes the criticisms of Spurzheim upon Gall's doctrine of the external senses, and decides very correctly that Spurzheim is right.

"*Offices of the external senses.* M. Gall is disposed, says Spurzheim, to attribute to the external senses as well as to each and every internal faculty, not only perception, but also memory, reminiscence and judgment. It seems to me that such facts (the facts cited by Gall) do not prove the conclusion. 'In the first place, memory being nothing more than the perception of knowledge must have its seat in the point where perception takes place. The impressions of the nerves that give rise to the sensation of hunger, &c., are indisputably perceived in the head which likewise has the reminiscence of hunger. I do not believe we can conclude the eyes or the ears are seats of reminiscence.'"

It is very remarkable that when he perceived the fallacy of Gall's ideas upon this subject he did not also perceive the absolute necessity of giving the various senses their proper cerebral organs. M. Flourens might well have pointed out the inconsistency of the doctrine, in not locating the external senses in the brain, as well as the other faculties of the understanding, but his mind seems to be devoted mainly to frivolous criticisms and matters of verbiage. However, in his remarks upon the Phrenological nomenclature he presents a remarkable and philosophical observation—so very sensible, indeed, one is tempted to suspect that he does not fully understand it, or realize its force. He says:

"Gall and Spurzheim talk a great deal about nomenclature, but they do not perceive that as to nomenclature the first difficulty, and indeed the only one, is to get at simple facts. Whoever has come to simple facts, has come very near to a good nomenclature."

Bravo! M. Flourens! if Gall and Spurzheim do talk nonsense, you will even talk sensibly for once to refute them; but most curiously it happens that Gall and Spurzheim themselves do act upon this philosophic

principle, while M. Flourens has entirely neglected it, and throughout the whole book never once refers to the facts of Phrenological science upon which its nomenclature is based. Thus the only shrewd philosophic principle in the book is actually stolen from Gall and Spurzheim, not to use for any good purpose, but merely to rob the rightful owner of its possession. With a few pages of gossip about the differences of Gall and Spurzheim, the chapter terminates.

Chapter 5 is devoted to gossip about Broussais and his mental tendencies, ending with the suggestion that we should all forget his lectures upon Phrenology.

Chapter 6, on Broussais' Phrenology, is another Lilliputian chapter of 32 lines of gossip, ending very appropriately with the sentence—"Philosophers will talk"—to which we may add, some who are not philosophers also. Chapter 7, on Broussais' Philosophy, contains 30 lines more, as jejune as possible. Chapter 8 recognizes the merit of Gall as an Anatomist, and says that credulous curiosity is the cause of the success of the Phrenological system. The few pages of notes which conclude the book require no farther notice, as all they contain of value has been already quoted in reference to Gall's anatomical doctrines.

And such after all is the "masterly criticism," the "pulverizing blow" of Prof. Flourens, an author, whom Dr. Meigs pronounces "one of the best and most precise thinkers in Europe," who, by his writings and lectures and "by his position in the Institute, has acquired a place among the literary and scientific celebrities of the present age." "The amiable and elegant manners, and fine disposition of this distinguished character, coincide with his acknowledged learning, exactness and zeal, to accumulate upon him the public respect and esteem. It is therefore with the greatest confidence that I present to you this copy of his criticism upon Phrenology, since I suppose that every writing of so good a man might prove acceptable to you, and to the studious portion of our countrymen generally.

"So highly have I appreciated it, that I cannot readily suppose it possible to rise from its perusal without being convinced that Gall was wholly mistaken in his views of the human mind; and of course that all the cranioscopists, mesmerisers, and diviners who have followed his track or risen upon the basis of his opinions are equally in error."

Such is the eulogium of Professor Meigs, who has certainly never officiated in the delivery of a greater monstrosity or anything more nearly acephalous than this little French bantling, which is thus introduced to the American public, filled out and extended by typographical art into the dimensions of a respectable book—an unfortunate speculation doubtless for the luckless booksellers, for even the reputation of a Royal Academy cannot prolong the vitality of such productions, and it would be improper to arrest them in their passage to oblivion but for

the fact that among the unthinking, the confident announcement upon the other authority of Dr. Meigs that Phrenology had been refuted by Professor Flourens, might have some weight in discouraging the study of the science. The value of the criticism of Flourens and the endorsement of Meigs may be judged from the fact that with the exception of one objection referring to an error of the Gallian system, the whole book is singularly frivolous and inconsequential, spiritless and vapid. Nor does it once attack the fundamental principles of Phrenological science, and the great array of facts upon which they are based, but by the mere assertion that his own experiments in vivisection have refuted the doctrine of Gall—an assertion of which he gives no proof and which is quite contrary to the fact that Physiologists generally consider such vivisections almost worthless.

Did this criticism really assail the distinct and fundamental doctrines and facts of the science, it would be entitled to more consideration, but occupied as it is with anatomical cavilling and unimportant gossip, it compares very unfavorably with many other attacks upon Phrenology, none of which are characterized by such indications of senile imbecility.

Doubtless there were some such productions as this from the Academicians of his day which induced the celebrated wit Piron to suggest for his own epitaph the curious sarcasm—

" Here lies Piron
He was nothing
Not even an Academician."

If any good natured and dispassionate reader should suppose that in these criticisms I have adopted too great a severity of style, they will bear in mind that I have merely uttered the plain truth in a plain and emphatic manner, and when the gigantic charlatanry of such as Flourens and Meigs aspires to assail some of the master minds of the present century, whose grand thoughts they neither appreciate nor understand, when in addition to this, they bring to bear all the power of official position to excite aversion and contempt against the cultivators of this science, which constitutes one of the great redeeming agencies of humanity, it is but just that their scientific blunders and frivolous sophistry should be held up nakedly in all their paltry meagreness before the gaze of an intelligent public.

RECENT HUMAN PROGRESS.

THE REMOVAL OF MERCURY FROM THE HUMAN BODY BY ELECTRICITY, which has recently been brought into notice in France, has been verified in our own country, as will be seen by the following article from the *Columbus Journal* :

“ Having heard a rumor on the street that mercury had been extracted from the body of a sick man in the form of quicksilver, and being anxious to witness such an experiment, we accompanied Drs. Youmans and Seltzer, the operators, yesterday, for the purpose of judging for ourself of the truth of the statement. We found Mr. Jacob Hymrod, the patient, living in the south part of the city, who has been afflicted with the chronic rheumatism for the last ten years, lying upon the bed in an enfeebled state, who told us that he had heretofore tried every kind of medical treatment without success. He had swallowed, during his sickness, vast quantities of mercury in the shape of calomel and blue pills, from the effects of which he had nearly lost the use of his limbs. He showed a globule of quicksilver larger than a good sized pea, which he said had been gathered from the bottom of the electric bath in which he had been placed. He had been seated upon a metallic stool in an insulated zinc bath, well coated with paint, and his feet immersed in acidulated water. The galvanic battery was then applied, the positive pole held in the hands of the patient, the negative pole being in the bath. It is claimed that the power of electricity upon the system is such as to eradicate every metallic substance, and by means of the wire it is deposited in the bottom of the tub. It requires some twenty-four hours for the globules to collect themselves so as to be perceptible to the naked eye, when they may be seen by thousands clinging to the sides and bottom of the bath. We were informed by the doctors that three drachms of quicksilver had already been taken from the patient, who, together with his friends and relatives present, confirmed the statement. Although this pumping of quicksilver out of the body of a man by the means of a galvanic battery may seem strange and smell a little of humbug, we trust our scientific and medical men will not pass the experiment without a thorough investigation.—*Columbus Journal*.

The announcement of this discovery in France and its successful application in this country, revived in my mind that feeling of sober sadness with which the history of human progress is associated. The germs of great discoveries and improvements are ever lying undeveloped in human minds, like the multitudes of seed in the bosom of the earth, waiting for exposure to the sun-shine of genial seasons before they can spring up into life. We crush continually, by neglect, contempt and opposition the original minds that might advance the world's condition, and if one succeeds in producing a valuable result, it is not merely

because of the truth in him, but because of his force to make that truth felt. This very discovery of the extraction of mercury from the human body was communicated to me four or five years ago by Prof. J. Milton Sanders, then professor of Chemistry in the Eclectic Medical Institute, who described the appearance of quicksilver in the palm of the hand when extracted by his method through the arm. Prof. S. was not in Paris, and had not the proper situation, perhaps not the ambition to attract the world's attention at once to this improvement.

So it goes with a stolid world. It continually discourages the progress of knowledge by indifference and neglect. Horace Wells gave up in despair his attempt to introduce etherization in Boston. Jackson and Morton, however, made it a nostrum, and were more fortunate in attracting the world's attention to it as their own discovery, after the true originator had been defeated by the indifference of the profession.

New truths to be imported from the vast realms of unexplored wisdom must still pay the heavy tariff that conservatism exacts, and although they are not absolutely prohibited as in former times by a death penalty, they are repelled by heavy burdens on their introducers, and by a cold indifference, which causes the most glorious truths to hold aloof from the abodes of men, as if scorning their uncongenial society.

ALUMINUM—THE NEW FRENCH METAL—will soon be a familiar improvement.

"An extraordinary metal is said to have been discovered by Sainte Clair Deville, Professor of Chemistry at the Superior Normal School, Paris, in conjunction with Mr. Wohler, Professor of Chemistry, at the University of Gottingen. In a report made to the French Emperor by the Minister of Public Instruction, the metal is thus described :

"When this extraordinary metal—light as glass, white and shining as silver, almost as unchangeable as gold, malleable and ductile in the same degree as these precious metals, strong as iron, and which is capable of being worked into any form by casting, by the hammer, and by the file—when this metal, which is found in abundance in the commonest clay, shall have taken its place in the domestic economy and the arts, no astonishment will be felt at the encouragement which your Majesty has given in order to render its extraction easy and less costly."

"The public have been interested latterly by statements respecting a new method of obtaining in large quantities, from that most abundant of deposits, common clay, a metal which rivals in beauty with silver, and surpasses it in durability, not to mention other qualities. The discoverer—for so we must call him—is M. Sainte-Claire Deville. Aluminum, which hitherto existed only in very small quantities, and esteemed rather as a curiosity, can now be produced in masses sufficient and cheap enough to replace copper, and even iron in many respects, and

thus place the "new silver," superior in some points to the real article, into such common use as to suit the means of the poorest persons.

"We learn from Paris that the members of the Academy of Sciences and the numerous auditory were loud in their admiration and surprise at the beauty and brilliancy of many ingots of aluminum presented by M. Dumas, the celebrated Chemist. It was impossible to believe they were not silver until taken into the hand, when their extraordinary lightness at once proved the contrary. That a metal should weigh so little seemed almost incredible.

"The price of aluminum a short time since in France was about the rate of gold! M. Dumas assured the Academy that, owing to recent discoveries, reducing the expenses of extracting it, the cost of production was now about one hundred times less; and Mr. Balard, another member, stated that there was little doubt that the effect of competition in its manufacture, together with the advantage of throwing it open to the industrial resources of the world, would be to reduce the price as low as five francs the kilogramme, or about forty cents a pound.

"This important result is mainly attributable to the facility with which we are now able to procure pure sodium in abundance, which is the active agent for the revivification of aluminum, and which was at one time very expensive. Sodium is obtained by the decomposition of carbonate of soda by charcoal. By the aid of a little lime it has been found easier to separate it from oxygen. The conversion of aluminous earth or clay into chloride of aluminum takes place so easily that the price of the chloride only comes to about ten cents a pound.

"M. Dumas observed that the generalization of the procedure of M. Deville, the application of chloride to the extraction of metals, forms a new era in metallurgy.

"Among the many remarkable qualities of aluminum, such as its resistance to oxydation, either in the air or by acids, its hardness, its wonderful lightness, its malleableness, the facility of moulding it, &c., M. Dumas mentions another, its sonority. An ingot was suspended by a string, and being lightly struck emitted the finest tones, such as are obtained only by a combination of the best metals.—*Nat. Intelligencer*.

LEATHER CEMENT.—Vegetarians will doubtless rejoice in the discovery which proposes to supersede leather, but unless the new substance can be made porous it will be no better than gum-elastic which at present make the cheapest possible shoes, but is little worn because it confines the perspiration.

"A DISCOVERY.—To have to kill an ox in order to make a pair of boots is a clumsy thing; and we have waited some time to hear of some invention which will supersede leather for the feet, as wool, cotton linen and silk have superceded the skin of animals for the rest of the

human dress. We see the London papers speak of an invention, which has just been submitted to the test by the scientific authorities. A leather cement, so strong and adhesive that boots and shoes are made with it, in which not a single stitch is seen or required, and the process of mending so simple that every man may be, if not his own boot-maker, at all events his own boot-mender."

"CALCULATING MACHINE.—A remarkable machine, for the purpose of abstruse calculations, has been deposited, for the present, at the Royal Society in London. It is the invention of a Swedish gentleman, named Schutz, who has, it is said, expended the greater portion of his property in the operations necessary to bring his invention to a successful issue. This machine, which may be seen in full operation, will compute all the logarithms in Hutton's Tables, by the simple turning of a handle and without the possibility of error; it not only does this, but it prints them and stereotypes them. The arrangements of the various portions of the engine are admirably planned, and the mechanical contrivances models of beauty and simplicity."

THE POWER OF STEAM, it is supposed by one of its zealous advocates will revolutionize agriculture as well as the mechanic arts.

"Mechi, the Napoleon of agriculture, informs the public (through the London Times) of a new digging machine. He writes: "A calm and rigid investigation and computation have convinced me that the doom of the plow, as an instrument of culture is sealed, and that the rotary forking, or as it is wrongly called digging machine, is the only profitable cultivator. Even with six or eight horses, it is cheaper and infinitely more effective than the plow. Since the trial of implements at my 'gathering,' I have received from one of our North American colonies, the model of a newly invented machine, which, by a happy and most simple combination of horse and steam power, will—and I pledge my agricultural reputation for it—not only deeply, cheaply and effectually cultivate and pulverize the soil, but at the same time sow the seed and leave all in a finished condition. It will also, by a simple invention, cut and gather corn, without any rake or other complications, while both in cultivation and harvesting its operation will be continuous and without stoppage."

WAR has its progress as well as peace. The Baltimore Republican describes a revolving battery invented by Shaw & Ames, of Baltimore, which they can fire *eighty times in a minute*. A larger battery carrying four pound balls they say can be fired "*fifty times a minute without cessation*. The entire operation can be performed by one man, and so complete is its arrangement and construction, that it is almost beyond the possibility of an accident from a premature discharge."

Wm. J. Kellogg, (engineer,) informs the N. Y. Tribune, that "Homer Anderson, formerly professor of Natural Sciences and Mathematics in the Clinton Liberal Institute, has invented an entirely new incendiary shell, which is here considered to be one of the great discoveries of the age. Some fifty citizens of this place witnessed the experiments made with complete success and wonderful execution. I will merely attempt to give you a synopsis of his positions and the experiments made :

First—He will wrap in flames any fortification that the American people can erect either of stone or wood.

Second—Any shipping.

Third—Any city in fifteen minutes.

I must say, judging from the experiments made, these positions will be sustained in field and marine service. A six pounder was charged with powder and shell, and was fired at some rocks at a suitable distance. Electricity could not be more sudden than was the ignition upon rocks; corruscations of light arose some fifteen feet in the air, emanating from materials under the most intense ignition. It rained very hard, but notwithstanding the rain it burned on the rocks twenty-five minutes and in various places on the grass, which was exceedingly wet. Cheers upon cheers burst forth from the gazers when they saw the flames bursting forth from the bare rocks, covering an area of twenty square feet before the sound of the cannon reached the ears, and too with a miniature ball whose weight when charged did not exceed nine pounds.

Professor Anderson has accomplished what many have attempted and failed. Sudden ignition of gunnery and that from a cannon, with perfect safety. He is warmly opposed to war, but considers the more destructive the agents used the more will they tend to lessen the chances of that great evil."

It is a sad fact shown by the reports to Congress that our military and naval expenditures during the last sixty years have "*increased nearly four as times fast as our population!*" Under Washington's administration the army and navy cost but a little more than one million and a quarter a year, in contrast with twenty-two and a half millions last year, *an increase of eighteen per cent*; while this year Congress is solicited to appropriate more than thirty millions for war purposes. We doubt whether any government ever made equally gigantic strides in its expenditures for such a purpose in a time of peace. England, herself, with her nearly four hundred millions of war debt now, began her career of war prodigality at a snail's pace in comparison with ourselves."

FUTURE OF TURKEY.

The Anglo-Saxon must be laid low on many a bloody field, and England's heart of oak be buried deep in the green wave, before either Greek or Latin shall wave their banner over St. Sophia. But, there is a mightier and far more interesting question behind all this. Why should not Turkey be Protestantized? What is to prevent? Mr. Boynton has *ignored* the most important facts connected with the religious history of Turkey, in the last ten years. He ignores the *beginning and rapid progress of American Protestantism* in Turkey. There is already in Turkey an *American influence*, and small as it is, it is not likely Americans will forget it.

Mr. Layard declared in Parliament, that already Protestant communities were scattered throughout the whole of Turkey, and these were formed by American Missionaries. Not four months since was exhibited in the center of Turkey, (Aaintol) one of the most extraordinary moral spectacles of the age. It was the dedication of the Protestant church at Aaintol, whose congregation now numbers 1,100 persons! Connected with this, are nearly forty churches, (most of them small indeed) founded and taught by Americans, in the Protestantism of America. Let the reader recollect that not one of these existed ten years since; and then let him calculate how long it will take to cover Turkey with hundreds and thousands of churches who will acknowledge neither the Greek nor Latin church?

Let us now mention, in order, some *facts* which have not been sufficiently known to the public. In the *first* place, it is the Armenian mind which is passing through this new reformation. And who are the Armenians? They are a part of the ancient, original population of the country—and, by far the most enlightened, active and commercial part. In affecting and converting the Armenian mind, therefore, the Protestant missionaries are doing far more than they would do by affecting to the same extent the Greeks or Mohammedans; for they are converting those who can be their most active and powerful agents.

Secondly—The Mohammedans now *bow* with respect, and several have actually been converted, and this never happened *till within the last five years*.

Lastly—The Mohammedan mind is paralyzed and the Greek inert. There is no indication of a revival in the Greek spirit. And why should there be? The Greek Church is not composed of the old Greek people. It is grafted upon the barbarism which for unknown ages has vegetated along the shores of the Dnieper, the Don, the Black sea and the Caspian. What remains, then, in the Orient, to make head against the vigorous blows of the young, healthy and aspiring Protestantism? The Armenian

nind is the only intellectual developement there of any strength; and that is passing through a great reformation. It is becoming Americanized, and, as at Aaintol, will soon throw a new light and glory over the region of Tigris and the Euphrates.

It is easy to see, then, that the future is big with other issues than those between the Greek and Latin Cross. The Anglo-American has carried his spirit and his church to the walls of Babylon—he has revived the dust of ages—he is re-building the waste places; and shall *we*, from whose bosom he sprung, fail in sympathy and support? It is proved that the smallest seed shall sometimes produce the greatest plants; and who shall say when and where the American Reformation in Turkey shall terminate?—*Cincinnati Daily Columbian*.

PAUPERISM AND CRIME: STATISTICS.

The Auburn *American* has the following: "There are some startling facts in relation to the proportion of foreign born to native born in our almshouses and prisons. Within the last ten years, the number of paupers supported at the public charge in Massachusetts, was as follows:

Americans,	48,633
Foreign born,	90,989
Total,	139,622

Forty-two thousand, three hundred and fifty-six, more foreign than native paupers supported by Massachusetts alone, in a single decade of years! It costs her over FOUR MILLIONS OF DOLLARS to take care of the foreign born army of nearly 91,000 paupers!

In the Scuykill Co., (Pa.) Prison, there were in 1854, 293 commitments; of this number the proportion was as follows:

Americans,	76
Foreigners,	217!

Of the latter, 167 were Irish. The number of persons committed in 1854 was 68, Americans 18, *Foreigners*, 50! There are now in that prison 22 prisoners; Americans, 4; *Foreigners* 18! and this proportion holds good in nearly all our Asylums, Almshouses, Hospitals, Jails, Work-houses, Penitentiaries and State Prisons.

At a recent date there were 2,420 inmates of the Philadelphia Almshouses, and of this number full *two-thirds* were foreign born!—From the 15th of February last, to the 15th of March—one month—the Board of Visitors of the Blockly Alms-house, of Philadelphia, extended out-door relief to 3,719 persons, as follows:

Americans, (including colored,)	1,120
Foreigners,	2,599!

Of the latter, 1,930 were from Ireland. The cost, in one month, to the county of Philadelphia, *exclusive* of medicine, (a large item,) was \$4,224, 94, and more than two-thirds of it all is bestowed upon aliens!—*Exch.*

INTERIOR HEAT OF THE EARTH.

The following article from the *Scientific American* disputes the common theory of the interior heat of the globe. Should the doctrine of a central fire be refuted, Father Walworth will have to find a new location for hell.

"The last number of the *London Mining Journal*, dated June 23d. received by us this week, contains an able article on a subject lately discussed in our columns, viz: the central heat theory of the Earth. It is an answer to James Nasmyth, who had written a long and somewhat able article on the late eruption of Mount Vesuvius, in proof of the Interior of the Earth being a mass of fiery molten matter. The author of the reply is William Radley, Chemical Engineer, who takes our view of the question, and presents some of the arguments which we have presented on the subject, adding some others to strengthen all those already advanced. The following are a few of these:

"Supposing, with Herschel, Bessel, and other geometers, that our orb was formed by the condensation of nébulous matter, it can be shown that a very high temperature never resulted from the aggregation of this vaporiform cosmical matter; and other equally valid considerations attest the high improbability of the interior of our Earth being occupied by igneously molten matter.

"The depth to which volcanoes penetrate has been approximately estimated, upon good data, and found not to exceed seven to eight miles; and whilst the erupted matters are derived solely from materials that do not exceed in density 2.5 times that of water, it must follow that, far, far below the volcanic sources, the density of the compounds must at least be 7.5 times that of water.

"That the earth is hotter the lower we descend, I deny beyond a certain moderate limit; and the annals of Cornwall attest, that rocks of the same depths differ in temperature, the one from the other, 15 degrees to 50 degrees Fahrenheit.

"An increase of density of the Earth would necessarily be attended by a diminution in the orbital period, but it is a fact that, in the lapse of 3,000 years, this yearly period has not increased or diminished a minute of a degree—in fact, not any appreciable quantity either way.

"Mr. Nasmyth has transcribed, without reflection, the absurd notion of the Plutonist school."

"These are stubborn facts to which the great majority of Professors of science in our colleges would do well to take heed. We especially recommend them to the attention of Prof. Guiot."

PROTRACTED ABSTINENCE.

There have been so many cases of wonderfully protracted abstinence recorded by medical writers, running from one month to six months, that it is difficult to know where to limit our belief. A very remarkable case in England has completely baffled the skeptical physicians and others who have attempted to discover indications of imposture. The following case published in Canada adds another to our list of wonders.

[From the Montreal Medical Chronicle.]

A SINGULAR CASE—LIVING WITHOUT FOOD.

Quebec, May 13, 1855.

SIR:—I have but one desire—one thought; to be useful to my fellow creatures. Please communicate the following to your colleague, and to the public if you think fit. If science can derive some benefit from my communication, my satisfaction will be great. I shall have fulfilled a sacred duty toward my brethern of every origin and color.

There is at present in St. Hyacinthe, in the District of Montreal, a physiological phenomenon, which I consider very interesting, and deserving of the attention of scientific men.

The facts, as far as I have been able to ascertain, are as follows:—There is in St. Hyacinthe a young girl about 17 or 18 years old, (I forget her name,) belonging to a very respectable family of that place, who has for about three months taken no food of any kind whatever. Her health has not suffered, her complexion is fair, she is always lively, and busy about the house or teaching the poor children of her own place reading, writing, sewing and praying; still she does not seem to enjoy a strong constitution. Last Christmas, after an absolute fast of three months, she has never been able to keep anything on her stomach. This young person, who is said to be of a very amiable and candid disposition by those who know her, does not appear to have any intention of deceiving, and after strict surveillance it has been ascertained that there is no deception on her part.

There must necessarily be something extraordinary in the physical organization of this person to produce such a phenomenon. We can understand that a lethargic sleep may last several days, or even weeks, that a person may exist for some time, under the influence of a fever without taking food, but in this case, where a young girl remains in her usual state, preserves her complexion, her sleep, her strength, her good humor, without any palpable change, without either eating or drinking, there is, it appears to me, something very extraordinary—something which certainly deserves the attention of science.

An investigation of facts, a study of the symptoms and a search for the causes, would perhaps lead to the solution of this physiological phe-

nomenon, and open to science the way to new discoveries, interesting as well as useful, on man's physical system.

Being convinced that the mere enunciation of the existence of a like phenomenon will suffice to attract the attention of scientific men, and that the desire to study its character and to induce them to occupy themselves with the work, by praying for the success of a discovery which will but serve as a vanguard for more brilliant ones, and cause the absurd idea, that there are in nature mysteries impenetrable to science, to disappear.

Believe me to be sincerely, Sir,

Your friend and servant,

P. BOUCHER DE BOUCHERVILLE.

A HALL, M. D., Montreal.

SWEDISH LAWS AGAINST INTOXICATION.

The laws against intoxication are enforced with great rigor in Sweden. Whoever is seen drunk is fined, for the first offence, \$3 ; for the second, \$7, for the third and fourth a still further sum; and is also deprived of the right of voting at elections, and of being appointed a representative. He is besides publicly exposed in the parish church on Sunday. The New York Sun says :

" If the same individual is found committing the same offence a fifth time, he is shut up in the house of correction, and condemned to six months hard labor ; if he is again guilty, to a year's punishment of a similar description. If the offence has been committed in public, such as at a fair, an auction, &c., the fine is doubled ; and if the offender has made his appearance in church the punishment is still more severe. Whoever is convicted of having induced another to intoxicate himself, is fined three dollars, which sum is doubled if the person be a minor. An ecclesiastic who falls into this offense, loses his benefice ; if he is a layman who occupies any considerable post, his functions are suspended and perhaps dismissed. Drunkenness is never admitted as an excuse for crime ; and whoever dies when drunk, is buried ignominiously, and deprived of the prayers of the church. It is forbidden to give, and more explicitly to sell any spiritous liquors to students, workmen, servants, apprentices or private soldiers. Whoever is observed drunk in the streets, or to make a noise in a tavern, is sure to be taken to prison, and there detained until sober, without, however, being exempt from the fines. One-half of these fines go to the informers, (who are generally police officers) and the other half to the poor.

If the delinquent has no money, he is kept until some one pays for him, or until he has worked out his enlargement. Twice a year these ordinances are read aloud from the pulpit, by the clergy ; and every tavern-keeper is bound under the penalty of a heavy fine, to have a copy of them hung up in the principal rooms of his house."

CURIOUS ELECTRICAL PHENOMENA.

The Eaton Democrat, (Mich.) of the 26th ult., has come to us marked around the letter of a correspondent, which describes a peculiar phenomenon which he witnessed during a snow storm on the eleventh of last month, at about half past eight o'clock in the evening, when at the house of his brother in Tuscola, Livingston Co. His brother while crossing the street beheld streams of light issuing from his fingers, and on attempting to brush them off they began to issue from his clothes and his hair. He then called upon the writer to come out and see it, who did so, and found himself also enveloped in light, when he approached him ; he was literally covered with small flames resembling a multitude of minute candles. He says : " We stood in the middle of the street, the night as dark as Egypt, and we presenting the imposing appearance of lamp-posts illuminated by a hundred burning tapers.

One characteristic of the phenomenon was rather singular. Although we were nearly all in a blaze, or at least nearly covered with a multitude of small blazes, yet they did not reflect the least light, nor were they in the least affected by the wind. We called the family out to see the sight, and the lights immediately appeared on them, but in a far less degree of brilliancy than they did on us. The appearance was striking indeed, and with its soft, gentle phosphorescent flickering, contrasted beautifully with the thick darkness of the night, and the hoarse moaning of the elements into fury by the madness of the storm."

This is the second notice of a like phenomenon observed during the past winter. The other case is related by H. Ware, of Cambridge, Mass., in a letter to Professor Silliman, and published on page 273, last number of Silliman's Journal. The night on which it was witnessed was the 17th of December last, while he was walking along the long bridge between Boston and Cambridge. His attention was attracted to the iron lampposts on the bridge by a loud hissing noise, and by several sharp pricks on his forehead, and on raising his hand to remove his felt hat he beheld a brilliant discharge of electric sparks when his fingers touched its rim. He then looked to the lamp-posts, and saw long streams of electric light, streaming out from every point of them, although the lamps were not lighted. This was during a snow storm and the wind blowing very strong, as was the case at Eaton.—*Newspaper.*

AVARICE ILLUSTRATED—DEATH OF A CONVICT IN THE INDIANA PENITENTIARY.—
"A man 73 years of age, died on Friday night last, of an affection of the heart, having performed on the day previous to his death, his allotted task in apparent good health. He leaves a property valued at \$100,000, and was incarcerated for the period of two years for the crime of *forgery*

to the amount of \$25 ! The old chap was miserly in the extreme, denying himself the smallest luxury, beyond the prison fare of bread and water, and beef's head broth.

Many anecdotes are related of this old scamp, which go to mark him as one of the oddities of his species. At the time of his arrest for the alleged forgery, he was tendered counsel, who pledged themselves to clear him for a fee of \$500. To this the old man replied, that "if convicted the sentence would only be for *two years*, and he didn't think he could make his expenses and two hundred and fifty dollars a year out of the penitentiary, and it would cost him nothing to live there, and he would save that much any how !" — *Newspaper*.

OFF-HAND CRITICISM.—The following notice from the London Leader of a stray copy of Buchanan's *Anthropology* which has reached that region, furnishes a good specimen of the flippant style in which editors enlighten (or *endarken*) the public as to the character of cotemporary literature, by a hasty glance at the title-page and a rough guess at the contents of the volume reviewed. A few American works are dispatched with brief notices, of which the following is one :

"A third American work has reached us—this time from Cincinnati. A "great country" naturally has great words, and so a mere British public must not be astonished at a series of lectures on what we call Phrenology being entitled *Outlines of Lectures on the Neurological System of Anthropology, as Discovered, Demonstrated, and Taught in 1841 and 1842*. By Joseph R. Buchanan, M. D. Rashly did we say "Phrenology" would express the subject, for it also includes Cerebral Physiology, Pathognomy, and Sarcognomy. However, the part, as usual, contains the whole. The volume gives us outlines of one hundred lectures, prefaced by an elaborate review of Gall's system, which it corrects on many points. There are also numerous engravings, displaying sectional views of the craniums of philanthropists or cannibals, as the case may be. Everything is explained in the customary manner by figures and an Index. The work, in spite of its technical jargon, is really interesting—indeed valuable—and will doubtless be eagerly sought by the increasing public which the subject now commands."

It might be remarked that a "great country" like Great Britain, and a great newspaper like the Leader ought to furnish intelligence enough to discriminate even in a running notice, between Phrenology the *science of the mind* and Cerebral Physiology, the science of *Physiological* functions connected with the brain—a science of which Gall and Spurzheim had no conceptions. The compliments of the Leader may be returned in kind, for that journal "in spite of its *flippancy and carelessness* is really interesting—indeed valuable" to the cause of human progress.

TO STUDENTS OF ANTHROPOLOGY.

The editor of the Journal proposes to give some time in the month of October, commencing probably about the 16th or 18th the month, a course of thorough

INSTRUCTION IN ANTHROPOLOGY.

to a select class, to be composed of *practical phrenologists, public lecturers, scientific teachers*, agents for Buchanan's Anthropology, medical students, and other earnest enquirers, male and female, who wish to become familiar with the new science.

The lectures will go on continuously, through the day and evening, until the course is completed, and will be accompanied by familiar personal instruction and experiments designed to impart a thorough acquaintance with this subject.

The above will probably be the only opportunity afforded this year for acquiring in so short a space of time a thorough knowledge of the new Anthropology, and in order to abridge as much as possible the time and labor of the course, it is recommended that all who design attending should previously make themselves thoroughly familiar with the contents of Buchanan's system of Anthropology.

It is evident that in the progress of the human race, a new profession of high intellectual character is demanded, a profession neither medical nor clerical in its character, but performing many of the functions of both, in assisting the moral and physiological improvement of man, a profession more comprehensive and elevated in its character than that of the mere practical phrenologist,—a profession which shall embrace the highest knowledge of Anthropology and its collateral sciences, to apply them to the benefit of individuals and communities, aiding them in the great work of moral, intellectual and physiological culture. In short, many of the most important offices of the medical, phrenological and clerical professions belong to the profession of the thorough ANTHROPOLOGIST, whose duty it will be hereafter to teach in the community the laws of health, growth and development, and the best methods of retrieving moral and physiological errors.

☞ The most liberal terms given to Agents for the "Journal of Man."—Office No. 5, Post Office Building.

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The eleventh winter session of the *Eclectic Medical Institute* will commence on Monday, October 15th, 1855, and continue sixteen weeks, in the College edifice corner of Court and Plum streets, Cincinnati. Gratuitous preliminary lectures will be delivered from the first to the fifteenth of October, and the dissecting rooms will be open.

The Spring session begins in February, immediately after the close of the winter session, and embraces a full course on the same terms. Students wishing to be received as private pupils can make arrangements with members of the Faculty.

EXPENSES, &c.—The College fees are as follows: matriculation, \$5; tuition, \$20; graduation, \$25; Demonstrator's ticket for those who dissect, \$5. Boarding, \$2.50 to \$3.00 per week. All are required to engage in dissection at least one session before graduation. All students are expected to bring and present to the Dean satisfactory testimonials of the time they have devoted to medical study, and of their moral character. The requisites for graduation are a good moral character and three years of medical study, during which time at least two full courses of medical lectures must be attended, one of which must have been in the Institute.

TEXT BOOKS.—The text books recommended are as follows:—*Chemistry*—Fowles, Gardner, Turner. *Anatomy*—Wilson, Harrison, Horner. *Physiology*—Kirkes & Paget, Dunglison, Carpenter. *Materia Medica*—American Eclectic Dispensatory, United States Dispensatory, Pereira. *Botany*—Griffith's Medical Botany, Bickley's Botany. *Practice*—Newton & Powell's Eclectic Practice, Jones' American Eclectic Practice, Wood, Watson. *Pathology*—Williams. *Surgery*—Hill's Eclectic Surgery. *Obstetrics*—King, Meigs, Ramsbotham, Churchill.

Graduates of the Institute, or other respectable schools, are admitted to attend the lectures by paying the matriculation fee. Gentlemen who have graduated in other colleges may obtain much additional knowledge by attending a course in the Institute. A liberal courtesy is inculcated and practiced by the Faculty.

For further information, address

J. R. BUCHANAN, M. D., *Dean of the Faculty.*

The members of the Faculty may be found at their offices as follows:—Prof. Sherwood, No. 243 Court street, near the Institute. Profs. Cleaveland and Hoyt, and Prof. King, Seventh street, near Elm. Prof. Newton, Seventh st., between Vine and Race. Prof. Freeman, corner Sixth and John. Prof. Buchanan, No. 5, over the Post Office, where students will call on arriving in the city.

Buchanan's Journal of Man.



VOLUME 5, NO. 9.—SEPTEMBER 15, 1855.

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The above is the title of a candid and full historical work by a gentleman who has been familiar with the subject from its origin, and is well qualified to present it fairly. It does not embrace all the more recent phenomena, but contains a pretty full account of the first developments of Spiritualism, and the discussions which they provoked, as well as the extravagancies by which they were accompanied. Altogether it is a book which may well be recommended to a candid enquirer who wishes to know the whole truth of the matter.

Mr. J. Tiffany is about publishing a review of the Rev. A. Mahan's works against spiritualism. We have seen a few of the first pages, in manuscript. He exposes the shreds and patches of Mahan's Philosophy in a masterly manner. If he continues the work as he has begun, he will not only annihilate Mahan, but he will establish the truth of the Spiritual Philosophy, beyond all further controversy.—*Lockport Ps. Messenger.*

Mr. Tiffany's lectures here on Sunday, Monday and Tuesday were well received. The house was as full as it could be of attentive hearers, and we hope they will have a good influence upon all, and the truths he told be remembered.—*Lockport Ps. Messenger.*

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JOURNAL OF MAN.

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No. 9.

THE HOME OF THE SOUL.

Of all recondite subjects, one of the most interesting, abstruse and apparently inaccessible, is, the connection between mind and matter. When the anatomical structure and physiological action of the entire body have been minutely developed, and the separate existence of the Soul has been demonstrated and traced amid the scenery of the Spirit land, the living conjunction of the spirit and the body still remains mysterious.

The most advanced students of science recognize the brain as the region of connection between the spiritual and material worlds. But as it is clear that the mind is not equally connected with all portions of the brain—(many of which are intimately related to the functions of the body) it still remains as an interesting question, in what particular portion of the brain does the purely spiritual principle hold its especial residence.

The *corpus callosum* is at once suggested to the mind, by the fact that its fibres constitute the central bond of the convolutions, in which there seems to be a general representation of the various organs; but, on the other hand from the absence of the peculiar gray substance of the brain, it is supposed by anatomists that the functions of the *corpus callosum* cannot be of a very active character. According to the general doctrines of anatomy, it is only the gray nervous substance which originates any active nervous operation; still, this principle is not entirely incompatible with the existence in the corpus callosum of the central spiritual prin-

iple, which animates our various organs, and is in turn reanimated by them, as they are acted upon by the external senses and their connections with the body.

If then we suppose the *corpus callosum* to be the seat of the higher spiritual element, we have still the question, where, and in what manner does this spiritual power begin to exert its potential influence on the body? Where does the consciousness of spirit life become converted into the active will, which moves the corporeal frame with so much power?

This question may be answered either by tracing the mental forces from above, downward, or by tracing from below upward, the muscular impulses to the source of the intelligent will which originates and determines their existence. In tracing from below upward, we find above the head of the spinal column and near the basis of the cranium, certain large nervous structures composed of a gray and white nervous substance, evidently performing functions, which, according to the facts of pathology, and the indications of comparative anatomy, should be regarded as constituting them the executive offices of the brain.

The principal structure of this character is that which is called the *optic thalamus*, anterior to which is another called the striated body or *corpus striatum*. The name *striated* or *striped*, refers to the fact that the gray and white substances are so intermingled as to present a striated or striped appearance in dissection.

These bodies are sometimes spoken of as large *ganglia*. The term *ganglion*, in the body, is applied to small independent masses of nervous matter, constituted chiefly of the gray substance, and acting each as an independent source of power for the organs which it supplies. The *optic thalami* and *corpora striata* in the brain, are supposed to possess, like the ganglia in the body, this independent originating power, and as these parts, especially the optic thalami, are developed before the higher parts of the brain, and indeed constitute the principal portion of the brain, in the lower classes of vertebrated animals, we may justly consider these, especially the optic thalami, as a sort of miniature or rudimental brain, corresponding in its fundamental character to the ampler endowments of the convoluted mass above.

From this description of the position of the optic thalami, it will be observed that they are located like an isthmus, between the region of emotion and thought in the expansion of the cerebral organs above, which constitute our mental apparatus, and the extension below of the spinal column and the entire mass of motor nerves, which move all parts of the body, and also of sensitive nerves which bestow sensibility upon all parts of the constitution, thus necessarily rendering the thalami the common executive office, in which all impressions are received, and from which all commands are transmitted to the various organs of the body.

Ascending from the thalami, the nervous fibres diverge and expand to develop an ample apparatus for the mind.

Going from the thalami downwards, the nervous structure concentrates into one central cord, with a number of nerves, the motor fibres of which are finally distributed among the muscular filaments to which they transmit the commands of the will.

The nervous system in action may thus be compared to a funnel through which water is poured from above. The expanded portion corresponding to the cerebrum, and the neck, through which the fluid descends, corresponding to the spinal cord—the optic thalamus corresponding to the narrow portion of the funnel, at its junction, where the momentum of the descending fluid concentrates to a greater force and rapidity before discharging through the neck, while the fluid in the wide upper portion of the funnel, like the nervous forces in the highest expanded portion of the brain, is comparatively calm.

It thus appears, that while the movement of impulse along the spinal cord is rapid and irresistible, this impulse descends from the higher regions of thought in the convolutions, acquiring the necessary force to produce muscular movement, as the nervous action concentrates to the thalami.

It appears therefore highly probable, that although the brain generally is the region of conjunction between mind and matter, the optic thalami are to be regarded as the inferior extremity of the cerebral system, from which mind precipitates its action upon matter, and in which it receives the reactive influence of the material body. While, on the other hand, the corpus callosum and its radiating fibres in the hemispheres, constitute the highest region of cerebral development, and may be regarded as the seat of the conjunction between the cerebral apparatus and the spiritual nature.

Thus the brain, located between the spiritual nature and the material constitution of the body, receives through the corpus callosum into its entire interior, the influx of light and spiritual life from the spiritual world—which spiritual life, developed in its various organs, is modified by their constitution into thought, emotion, and passions, which converging their impulses into the optic thalami are there reinforced by an additional psycho-physiological energy, and transmitted with impulsive power through the spinal nerves to all parts of the body.

The office of the thalami in this matter is not merely that of passive conductors, or channels of volition, as the gray matter which they contain originates a new energy which impels the muscles into violent action.

If the coarseness of the figure might be excused, the thalami might be compared to artillery, from which the messages of the mind are fired into the muscles. To carry out the figure the two thalami, like forty-

pounders stationed in the embrasure of the citadel of the mind, receive in their capacious chambers the explosive elements gathered and deposited in the breach by the concentrated will, and discharged with scientific precision, through the nervous channels, to the various muscles.

In constitutions of the highest character, the foregoing comparison is most strictly appropriate, as the concentrated power of volition may be accumulated and carried like dry powder until the moment of explosion arrives, while in less nature and perfect constitutions, the operation of the thalami is more like that of an imperfect air-gun, in which it is difficult to concentrate much power, or retain the charge in quiet. The condensed air, uncontrollable by the loose and feeble valves, hisses and sputters forth before its time, as a weak and angry man trembles, scolds and quarrels before he has any legitimate object or purpose for which to discharge his passion.

The foregoing suggestions are not presented as a perfect and complete exposition of the subject, but embody in a simple manner, some of the most important ideas to be developed in relation to the connection between mind and matter.

PLAIN TALK ON PHRENOLOGY.

TEMPER AND ANIMAL SPIRITS.

The different organs of the human head have a higher or lower moral character, as their position in the brain is higher or lower. This is in consequence of the great law of correspondence between the spiritual and material, a law which I have proved to be strictly mathematical in its application to the brain.

The highest organs, manifesting the best elements of human nature, are found in the highest part of the head; the whole upper surface of the brain is appropriated to the manifestation of goodness in various forms and degrees. In the anterior part, it presents us the gentle, social, and semi-intellectual qualities; such as sincerity, politeness, faith, imitation, &c., which render society agreeable. In the posterior part, we find the great heroic virtues of firmness, fortitude, industry, temperance, honesty, and justice. In the whole superior or coronal region taken together, we find true nobility of character, and everything that renders human nature attractive. The superior regions are the great, and I would almost say, the only source of human happiness,—they render the individual a source of happiness to others, and make his life a blessing to society. But at the same time that they do this, they render him happy in himself; in fact anthropology demonstrates that

There is no happiness without goodness, and no goodness without happiness. Thus every virtue is its own reward, and every vice its own punishment. Good people, people whom we cannot help loving, are those in whom the superior region of the brain is developed, and incessantly active. All good people should have high heads. This height may be easily ascertained by placing the hand on the top of the head, with the fingers extending over the forehead as low as the brow. In this position we readily recognize the height to which the superior organs have grown above the base of the front lobe. We may also notice the general height of the head above the ears, and the rounded fullness of its upper surface, as we lay the hand across from right to left.

All good people, I remark, should have high heads, yet, occasionally, we may find persons of undoubtedly amiable principles, gentle and disinterested characters, who have not high heads. Sometimes this is owing to the fact, that the breadth of the upper surface of the head compensates for the lack of height.

Frequently, however, it is owing to the fact that the general size of the brain is moderate, and as the animal organs at the base of the brain are small, the cranium being narrow and the neck slender, a moderate development is sufficient to produce a predominance of goodness; but a low flat head, especially one that is narrow across the upper surface, will not be found associated with any great degree of virtue, if the base of the brain is well developed and the neck decidedly thick.

The upper surface of the head is the region of all good qualities, and is balanced by the basilar organs, which are the source of moral evil.

I shall now proceed to point out in detail, how the practical phrenologist should judge of the various good and evil traits of character.

First, let us consider the temper. If, in the natural position of the head, we draw a vertical line upward from the cavity of the ear, this line will be in a range with the anterior portion of the old organ of Firmness, lying on the median line, behind the organ of Religion, and corresponding very nearly to the middle of the head, between its most anterior and most posterior portions. This region, in which the amiable and yielding qualities of the front head blend with the stern resolution and violence of the occiput, is the organ of a virtuous *calmness* and *serenity*, or, as it is expressed on our map, *Patience*. It holds the balance between our various passions and emotions, preserving calmness and moderating excesses. This is the foundation of good temper. It prevents us from being excited or agitated, and enables us to preserve the mild and pleasant tenor of our way, under the most agitating trials and provocations. To judge of this organ, we first observe the general height of the head and then compare Patience with its surrounding organs. To judge of its influence upon character, we must refer to its

antagonist, the organ of Irritability, located just above the cavity of the ear.

If the head be narrow at the ear, say five inches and six-tenths, at its widest part, and high at Patience—measuring from the cavity of the ear upward, by the callipers, 5.8 inches, we have a remarkable example of patience, good temper, and a complete freedom from petulant, irritable, and excitable passions. But if the upper measurement be less than 5.5 inches, while the breadth below amounts to 6.5 inches, in short if the lower measurement greatly exceeds the upper, we may expect an irritable and fretful temper. The individual easily gets angry, and manifests by his impatience and irritable deportment, his unpleasant feelings.

If the basilar organs are well developed, lower down in the region of Destructiveness and Rage, he will be apt to break out in acts of violence upon slight provocation. In short, whenever Irritability predominates over Patience, there is a bad temper, whether it is shown simply in fretting, quarreling, and scolding, or whether there is enough of combative and destructive violence to lead to acts of open hostility.

Temper, however, does not consist merely of Irritability, Destructiveness, and Combateness. It includes also, a wild, turbulent species of excitement, which agitates the muscles, and produces physical restlessness, while it disturbs the soundness and tranquility of the mind: rendering us furious, frantic, reckless, and even, for the time being, absolutely insane. There may be a great deal of this wild ebullition of passion, without any great degree of Destructiveness or Combateness, as there may be a great deal of Petulance, Irritability, and even Malignity, without much wildness of passion. So there may be all the frenzy of passion, without much real Destructiveness, and without a very high degree of Irritability. In short, the three elements of a bad temper, are quite distinct, and each may exist independently of the others,—Irritability being located just above the ear, Destructive Violence behind it, and slightly below, while Turbulent Rage is developed on the side of the neck, vertically below the ears, lying just behind the organ of Insanity, with which it is closely connected, and between the carotid artery and the organs of Hate, Desperation and Destructiveness.

Those who have a waspish and petulant temper, continually provoked themselves, and continually provoking others—but showing no great violence of passion or action,—have a broad development just over the ears, with a moderate breadth behind the ears, and moderate development of the neck.

Those, on the other hand, who are not remarkable, either for petulance of temper or for murderous malignity, but who are liable to get into a towering passion occasionally, and do things which they regret in their rational moments, have a broad development of the neck,

with a small, narrow developement of the basilar organs, and a small developement in the region of Cautiousness, Sanity, and Restraint.

There is another character to be described, who is neither petulant nor passionate ; who might even be taken for a good tempered person, on account of his lack of Irritability, and who, when enraged, displays no fierce out-burst of passion, but quietly, firmly, and deliberately executes his revenge, slaying his enemy with but little hesitation at the time, and but little regret afterwards. In such a character, the head is broad behind the ears—the breadth of the neck is moderate—the breadth over the ears is not remarkable,—but Cautiousness, Sanity, Restraint, and Patience are large, and hence his manners are uniformly calm and self-possessed, even when meditating murder.

With this description, the reader will, no doubt, readily detect the different characters of temper, and recognize the passionate, the malignant, and the petulant, by their respective organs ; or, if he does not take time to make these distinctions, he may observe the general breadth of the basilar region of the head, above, below, and behind the ears, as the indication of temper, which, if not balanced by corresponding height and breadth in Patience, Restraint, Sanity, and Tranquility, will be sure to display itself in violence.

It is easy, however, to recollect that the petulant, irritating temper is located above the ears—the malignant and fierce temper behind the ears, and the wild, furious, turbulent rage below the ears, on the side of the neck.

Next to good temper, cheerfulness is one of the most desirable qualities in a friend. There is a good foundation for cheerfulness in the organ of Patience, and the fortitude which lies just behind it ; but active cheerfulness depends mainly upon the organ of PLAYFULNESS, which is located above Cautiousness, and above the ridge of the parietal bone, in a range about an inch farther back than Patience, so that a line drawn from ear to ear passing over the organ of Playfulness, would run through the posterior part of Firmness.

This organ of Playfulness must be compared with that of Melancholy, which is indicated below the ear, and upon the angle of the lower jaw, giving breadth and depth to that region.

If this developement preponderates over the antagonistic developement of Playfulness, the character sinks into a sullen, sluggish gloom, which renders life entirely worthless. The unfortunate victim, unable to participate in the pleasures of society, growing tired, disgusted, and indifferent to everything, loses all desire of prolonging a life so thoroughly wretched, and void of enjoyment. Suicide, is therefore his natural resort ; or, if his melancholy be less intense, he drags on through a life, worthless to himself and often of but little benefit to society. On the contrary, when there is but little breadth or depth at the pos-

terior angle of the jaw, the face being narrow near the ears, and when at the same time Playfulness is large, the head rising high in a square form—nearly as high at Playfulness as at Firmness, we have then a most elastic and joyous temperament. An inexhaustible flow of animal spirits renders our manners always lively and interesting, and preserves a youthful gayety even in extreme old age.

It is easy to observe the contrast between the cheerful character indicated by the narrow face and jaw, with the high square head, and the melancholy character, indicated by the broad, deep jaw, and comparatively low head, which presents not a flat surface from Firmness to Cautiousness, but a marked declivity, sinking as low as possible at the upper edge of Cautiousness. In such a conformation as this, we need not hope for elasticity of animal spirits. The utmost that we could expect would be, by a life of stirring occupation, to prevent the individual from sinking into a settled gloom.

To all who are thus unfortunately organized, it is of the highest importance to lead a life of pleasant activity. They should engage continually in social sports; and in the choice of business, they should select the kind which requires the greatest activity and most stirring industry. Action, earnest, interested action, is their only salvation. Idleness, suspense, delay, and disappointment are ruinous.

By leading a life of sufficient activity, with important objects always before them, and by cultivating the pleasures of refined society, melancholy may thus be overcome, until the organ itself will decline, and life become a scene of comparative happiness.

[For Buchanan's Journal of Man.]

RELATION OF THE BRAIN TO THE HEAD.

DR. BUCHANAN:—As the kindred sciences Phrenology and Physiology have always possessed great attraction for me, it is with the greatest interest I read your valuable Journal, which I regard as destined, in conjunction with other periodicals and books on these subjects, to throw more light on the subject of the Science of the Mind, than all the elaborate metaphysical volumes of Reid, Stuart, Brown, &c. My first reading on the subject of Phrenology, was calculated to prejudice me against that science, if it could have been done. It was the celebrated articles against it published in the *Edinburg Review*, about the year 1827, and re-published in "*Littell's Museum of Foreign Literature and Science*," at Philadelphia, in which I saw and read them. If sophistry, ingenuity, and plausibility of reasoning, and keen satire and subtle ridicule, could

have effected anything, Phrenology would then have been strangled in the cradle, and I would never have become a convert to it. But **FACTS** triumphed over it all, and demonstrated the science to be founded in **TRUTH**.

I am digressing, however, from the subject before me, placed at the head of this article, which has been suggested by the leading article in the April number, on the "Size and Shape of Heads," which, as I am not a regular reader of your Journal, did not meet my attention until now; or you might have heard from me months ago. The subject is one which I have not before seen discussed in the manner in which you have treated it, and in which I generally agree with you. The size and shape of the head have so much to do with the developments of the mind, that such expressions are quite common as the following: "He has a *good head*, and must be a smart man, or a talented man"—"He is a *long-headed* fellow," when a man has evinced a good deal of ability, and particularly tact and shrewdness.

But why is it that long heads are associated so generally with tact, shrewdness, cunning, &c., as we find in the application of the term, long-headed, to men possessing these qualities of character?

[Tact and shrewdness belong to the long head, but cunning is not necessarily a part of the character.—Ed.]

As it is truly remarked in your article, large heads are not always an indication of great powers of mind. I once knew a hatter, who had one of the largest heads, if not the largest head, I ever saw; and yet he was, if anything, below mediocrity, almost a complete dolt! His head, however, was a very coarse looking one, and had the appearance of a very *thick skull*. And here again, why is it that we sometimes hear it said of doltish people, that their *skulls* are too *thick*? [An inactive brain may be partly absorbed, and the space filled up by the thickening of the skull. A thick skull necessarily diminishes the space for the accommodation of the brain.—Ed.] Low foreheads and small heads are sometimes found to belong to very talented men, as Lord Brougham, for instance, judging from his portraits which I have seen. And I am acquainted with a merchant, once a lawyer, who has quite a small head and low forehead, but who is one of the most sensible men I ever met with. He bears a remarkable likeness to the portraits of Brougham. And why is it that men with such heads, are, as I have generally noticed, great *matter-of-fact* men, as we say—men remarkable for their reasoning powers, and of logical minds—and caring but little for the fanciful and ideal—having but little, if any taste for poetry, novels, &c.? Hence the onslaught made by Brougham upon Lord Byron's "Hours of Idleness," in the Edinburg Review, and which elicited Byron's able satire of "English Bards and Scotch

Reviewers." in which he was as unmerciful upon others as Brougham was upon him.

[Small heads and low foreheads are seldom large enough to give room for Ideality and the finer sentiments, hence the whole force is concentrated on practical matter-of-fact affairs. The brain is not large enough in such persons to give calmness and refinement to the temperament, hence they are men generally of positive action, rather than of contemplation. But a small head may have large Ideality, Sublimity, intellect, and sentiments, as in the case of Lord Byron, whose head was very small.—ED.]

There are some things I have noticed in the heads and portraits I have met with. Great *orators* have generally high and expansive foreheads; *poets*, large Ideality and comparison, *physicians*, large Causality; and *surgeons*, Form and Constructiveness. Persons having good *mechanical* talents of any kind, have generally considerable width between the eyes; and great *talkers*, very prominent eyes, which (prominence of the eyes,) *women* have, as a general thing, much more than men, and hence are much greater talkers. Poets who cannot rhyme well, are generally lacking in the developement of the organ of Tune. *Fleshy* men are generally averse to labor, or severe manual labor, but good at contriving and managing; and quick in perception and application.

May there not be as great difference in the quality and compactness of brains, as in their size—some being coarse and "spongy," as it were, and others fine and compact?—and may not a small brain of the latter character, possess much more powers of mind than the latter? And is there not as great a difference between nervous organizations, as between brains? I could offer you several more questions, but let these suffice for the present.

Most Respectfully,

PHILANTHROPHUS.

[The differences in the quality of brains are almost infinite. Every variation in the proportions of the organs of the body in their condition of health,—every variation in diet, and every peculiarity of education affect the composition of the brain. The subject, is therefore inexhaustible, and requires the most elaborate chemical research for its full elucidation. What we already know of the vesicular and tubular neurine, of the albuminous and fatty substances, the gray granular matter and the vascular plexuses, is but a preparation for the study of the minute chemical anatomy of the brain.—ED.]

CHARGE HIGHER.

In dealing with the poor, stingy, contracted and ungenerous human nature of the present day, it is necessary if we would obtain but simple justice to demand a great deal more. If we demand only what is due, we must be content to lose a portion of it, but if we make our demand exorbitant, we may perhaps receive something nearer justice. If we advocate truth in its purity, we must expect much of its claims to be ignored; but if we run to some wild extreme of ultraism we may obtain perhaps a reasonable concession. It is probable, therefore, that fanatics and ultraists are a part of the necessary machinery for goading human nature on to its proper position.

There is an anecdote in shop-keeping experience which illustrates well this propensity to detract from every just claim. A customer, a Frenchman, went into a shop and enquired the price of a gun which appeared to please his fancy. The clerk replied that it was seventeen dollars. "Seven dollars," replied the Frenchman, "dat is too much. I give you six." "It would take eleven more," replied the clerk.—"Eleven dollars!" replied the Frenchman, "I will give you nine."—"Eleven dollars," replied the clerk, "is not the price. It is *seventeen dollars* and no less." "Seventeen dollars!" exclaimed the Frenchman, "Mon dieu! I will give you fifteen." The proprietor then interfering, observed that the clerk was mistaken in the price of the gun—that it was only fourteen dollars. "Fourteen dollars!" said the Frenchman again. "I give you twelve!" "Fourteen dollars," replied the proprietor, "is the cost price—we will not take a cent less." "No less?" cried the Frenchman, "then I no buy," and walked off, refusing to take it at a price less than he had just offered.

Thus have our scientific men and the multitudinous army of Conservatives been dickering time out of mind with the claims of science and truth. When Dr. Gall first attracted the notice of the English reviewers by his craniological doctrines, in what utter derision did they speak of "Gall and his skulls." How pertly did Blackwood's Magazine exhaust its vocabulary of insolence in denouncing "those infernal idiots" the Phrenologists, and with what brazen impudence did certain teachers of Anatomy deny that the brain possessed a fibrous structure. But as the science went on advancing its claims and pretensions, proving before the French Institute that the new views of Cerebral Anatomy were well grounded, enlarging the number of organs, reducing the doctrine to practice in the examination of criminals and the insane, and extending its doctrines to matters of jurisprudence and education, it began to be admitted that there might be something in it, and was at length conceded that Gall was a great Anatomist, and the science was mentioned in terms of respect even by its opponents. Those who first laughed and

sneered, finally entered into grave and earnest discussion of the scientific question, and the public at large settled into the conclusion that if the science was not exactly true, there was, at least, something in it.— Since the more extensive Neurological system has been presented, showing the great multiplicity of cerebral organs, conservatism falls back on the supposition that there may be certain large regions of the brain, which are understood, but that the minute organology is improbable.

So in reference to the phenomena of Animal Magnetism. In the days of Mesmer, when its pretensions were less advanced, a Committee of the French Institute reported that it was altogether imaginary, but after many years and great progress in its developments, another scientific Committee reported, establishing not only Somnambulism, Somniloquence and magnetic sympathy, but Clairvoyance itself. Still the great mass of medical skeptics have refused to recognize Clairvoyance as a fact, although it has been daily practiced all over the country. Now however, since the phenomena of Spiritualism have been brought forward, the conservatives who have steadily resisted Phrenology and Animal Magnetism, find it very convenient to fall back upon these sciences in retreating from the facts of the Spiritualists. If they were not willing to receive Phrenology and Magnetism upon their own intrinsic evidence, they are still willing to bring forward these principles, to escape believing the higher wonders of Spiritualism. Thus, in the recent report of Dr. Bell upon the phenomena of Spiritualism, the greater portion of these facts are admitted, but the existence of spirits is combatted by the assertion, that the same phenomena which they exhibit, were exhibited in Animal Magnetism, which is, therefore, sufficient to account for the facts without spiritual agency. It is not strictly true, however, that Animal Magnetism can produce phenomena parallel to the more remarkable facts of Spiritualism. Still, Animal Magnetism offers a temporary refuge to the skeptic, and in due time, no doubt, when phenomena more wonderful than Spiritualism are presented, Spiritualism itself will be accepted by skeptics, as a fact, to assist them in maintaining their skepticism against some later fact. Thus human nature is continually dickering with the truth, hoping to be able to make its way with the smallest possible amount of philosophical liberality, and to learn all that can be known, without paying the price of knowledge, which is modesty, liberality and assiduity.

The following extract from Dr. Bell's report, presents his conclusions, in which it will be seen, that he tacitly recognizes the principles of Animal Magnetism as a matter of necessity. "Pursuing this train of inquiry, he found the 'Spirits' while averring that they could see him distinctly 'face to face,' never could read the signatures taken from an old file, and unfolded, *without his having seen the writing*. Yet as soon as he had cast his eye upon the signature, without allowing any one

else to see, it was promptly and correctly reproduced by the alphabetical rappings. And again, when he had made a previous arrangement with his family that they should do certain things every quarter of an hour at home—he, of course, not knowing what—while he was to ask the “spirit” what was done at the instant, uniform failure occurred. He proved, too, that the theory of the “Spiritualists” to meet such difficulties, viz: that evil or trifling spirits interfere at *their* end of the telegraph—was not tenable. For the responses just before and after these gross failures had been eminently and wonderfully accurate, and the “spirits” not only declared that they saw with perfect clearness what was going on at his house, but denied that there had been any interruption or interference.

“Dr. Bell also gave examples where test questions involving replies *unknown* to the interrogator had been designedly intermixed with those which were known. The result uniformly was that the known responses, however curious, and far remote, were correctly reproduced; the unknown were a set of perfectly wild and blundering errors, the responses often being obviously formed out of the phraseology of the question, as a *stuck* school-boy guesses out a reply.

“The result of the inquiries of Dr. Bell and his friends—for several gentlemen of eminently fitting talents pursued the investigation with him—was briefly this: *that what the questioner knows, the spirits know; what the questioner does not know, the spirits are entirely ignorant of.* In other words, that there are really no superhuman agencies in the matter at all—no connection with another state of existence; but that it bears certain strong analogies to some of the experiences of *clairvoyance*, in that mysterious science of animal magnetism, as it has been protruding and receding for the last hundred years. Dr. Bell thought there was some reason to believe that the matter reproduced may come not only from the questioner, but if in the mind of any one at the circle, that it might be evolved. He made some observations upon the evidences of spirit existence, drawn from the character of the matter communicated by the mediums in a state of *impression*, when, as it is believed, spirits express themselves through the human agent. Of course, the quality of such composition is more or less a question of taste. Much of it is elevated, indicating high intellectual and moral capacities in the mind to which it owes its origin. Much more is absurd, puerile and disgusting, infinitely below the grade of the human productions of the same persons from whom it professedly comes. Yet the spiritual revelation has given us nothing of such extraordinary value or novelty as to stamp it, in the judgment of unprejudiced minds, as of super-mundane production. Dr. Bell alluded to a treatise which had been put into his hands by an earnest spiritualist, purporting to be the work of Thomas Paine, the author of ‘The Age of Reason,’ &c., which was thought would

carry conviction to anybody, as it purported to be a full explanation of the formation and changes of this earth by one who, from his *situs*, must know all about it. The truth was that the work was the production of some mind, celestial or mundane, ignorant of the very first rudiments of chemical philosophy, in which the most ridiculous blunders were made on every page in matters which are as demonstrable as mathematics, and where, of course, the answer cannot be made that the revelation was too high for common readers. Nor does Dr. Bell believe, from his observations, that the waters from this fountain ever reach a higher level than their source."

In the foregoing quotation, Dr. Bell, while candidly admitting the facts, does not appear to reason very closely. Supposing it to be true, that the spirits know only what the questioner knows, does that prove that the spirit and the questioner are the same individual? If some spirit in sympathy with myself is unable to introduce any knowledge beyond my own, especially when I do not believe that he can—if in this respect, he acts like a mesmeric subject—does that prove that he does not exist?

If at my request, a table which no human being is touching, moves about the room, and answers questions, propelled by some unseen agent—what or who is the agent producing the movements? Those movements are produced by no human being visible, neither do they depend upon the will of any one who is present—they are produced by some independent power, whatever that power may be. That power, moreover, is intelligent, even granting that it knows no more than the company present. Can Dr. Bell, then, answer this question—What name can we give to an independent invisible power, displaying intelligence, capable of understanding our wishes, capable of expressing its ideas—capable of moving heavy bodies, and capable of coming and going at its own pleasure. If there be any name in the English language for an invisible, intangible, imponderable, and yet intelligent agent, but the word spirit, what is the word? Until some such word shall be produced or coined, there can be no philosophical course which rejects the phraseology of "Spiritualism." Whether the spirits are those of our departed friends, or whether they are mysterious creations traveling through the invisible universe, independent of humanity, and governed by laws that we do not comprehend—is a question to be settled only by experimental inquiry in each individual case, and certainly there are very few experimental inquirers, who are not fully satisfied that the communicating spirits are the spirits of human beings.

But the very inconclusive argument upon which Dr. Bell rests his denial of spirituality, is not sustained by the experience of other inquirers, however true it may have been in his own experiments. There are many recorded examples of communications in which the spirits com-

municated to the parties intelligence entirely beyond their own knowledge. In my own experience I have met with a number of instances, in which intelligence has been given by spirits upon matters entirely unknown to the parties present

In the first experiments of Mr. Capron at Rochester, to test the reality of spirit communication, when the phenomena were first made public through the Fox family, the capacity of spirits to reveal things unknown to the enquirer was satisfactorily proved. Mr. Capron would grasp a handful of small lake shells, lying on the table, without knowing the number that he held in his hand, and ask of the spirits to give him the number. They invariably rapped out the true number of the objects although unknown to him until he counted them. Communications also have frequently been given in a language unknown to the mediums and the sitters present. On one occasion I received a communication consisting of ten letters, which was entirely unintelligible, and certainly was not supplied by the mind of any one present. The communicating spirit then stated that it was in the Latin language, and after considerable study I discovered that it embodied in abbreviated and imperfect Latin, a terse and appropriate answer to the scientific question which I had just asked.

To maintain the hypothesis of Dr. Bell, it is necessary to suppose that the human mind has the power of rapping and of moving heavy objects, and not only that we can do this at will, but that persons of moderate muscular strength can move heavy tables and suspend them in the air, not only by willing it, but merely by believing that it is to be done, and sometimes without any definite thought about the matter. It must be maintained that our intellect is capable of answering questions when we are entirely ignorant of the knowledge required for the answer and are also ignorant of the process by which the answer is produced. In short, the human mind must be endowed with an unconscious divinity—with a command of knowledge and power of which it is entirely unsuspecting, a slight increase of which would render every medium a miniature Deity.

When men candidly and modestly examine facts solely to arrive at truth, they are sure to find it, and they seldom differ very widely in their conclusions. A little patient investigation of the phenomena of Spiritualism dissipates all the preconceived theories of scientific skeptics. A single decisive and well established fact impresses the mind of a candid reasoner with irresistible power. Not to mention a thousand other equally convincing facts, what conclusion must be drawn by a candid mind from the fact stated by Senator Simmons of Rhode Island, that a pencil (supported by the ring of a pair of scissors held in his own hand) resting with its end upon the paper was moved by an invisible agency claiming to be the spirit of his son, and wrote the signature of that son in his own well-known handwriting.

PURE WATER.

Pure water is one of the necessities of life and health, and a deficient supply of it, or the use of impure water, is an extensive cause of disease. It is true, that water is seldom consumed by human beings in this country, which is very offensive, or contains an appreciable amount of poisonous material. Still, the impurities of water, however minute their quantity, must produce a very sensible effect; because, the more thoroughly they are dissolved, and the more minute the quantity, the more certainly they gain an entrance into the blood vessels, and become temporarily lodged in the constitution.

That an inappreciable, or infinitesimal quantity of mineral substance, may produce important effects is shown by the fact that the carbonic acid and ammonia, in the atmosphere, which are entirely inappreciable to our senses, and entirely harmless to the human constitution, are, nevertheless, the true source of vegetable growth. The researches of French and Sardinian physicians have shown, that iodine exists in the air and water, in the districts which they explored; and although imperceptible to our senses, is present in sufficient amount to become combined in the structure of plants which grow in running waters. The exemption of certain localities from goitre, is supposed to be partly due to this presence of an infinitesimal quantity of iodine. The presence of chlorine and a very minute portion of iodine has, no doubt, much to do with the influence of the waters of the ocean in sea voyages upon consumptive patients. Knowing that all mineral substances produce important medical effects upon the human constitution, we cannot be indifferent to the effects of hard waters from wells, springs and rivers, in which is contained a considerable variety of mineral substances, which have active medical properties. Lime, magnesia, soda, clay, sulphuric, muriatic, and carbonic acids, are the substances most widely diffused, forming a variety of saline combinations. Iron is sometimes present in appreciable quantities, and iodine in infinitesimal amounts. As all of these substances, excepting magnesia, clay, and iodine, are necessary elements of the human constitution, a small proportion of them is probably not injurious. They are no doubt, easily controlled by the vital powers, absorbed and digested, or, if not needed, eliminated by the kidneys. But, an excessive quantity of these substances, contained in certain hard waters, when they are freely drunk in the heats of summer, cannot fail to be somewhat injurious. It is contended by Mr. J. Lea, of Cincinnati, and his observation is sustained by many others, that the hard waters which have calcareous

impregnations are highly promotive of cholera, and that the use of rain water, which is free from such mineral compounds, renders those who use it almost safe from the attacks of the disease. The statistics which have been published by Mr. Lea on this subject, seem to show beyond a doubt, that Cholera, in many localities, and especially in Cincinnati, has made violent attacks upon those who use well water, while their immediate neighbors, who confined themselves to rain water, have entirely escaped. This has occurred so often, and in so remarkable a manner, as to place it beyond a doubt, that in many localities, well water should be entirely discarded when there is any danger of cholera or diarrhæa. Persons accustomed to pure, soft water, when coming to a district where calcareous waters are used, are very frequently attacked with bowel complaints. Whether this tendency to looseness of the bowels, should be attributed to the salts of lime, is not altogether clear, for their properties are not actively cathartic, but the combinations of magnesia and soda, are very efficient laxatives. The sulphate of magnesia and sulphate of soda, being favorite hydragogue cathartics with physicians. Moreover, the choleraic tendency of hard water, is so much more formidable where the magnesian limestone exists, and is, I believe, seldom observed where the ferruginous limestone is the principle formation: the iron of which, has a tonic and anti-choleraic influence.

It is obvious, from the foregoing facts, that there are many sections of our country where well water, should, if possible, be entirely abandoned, and many others where it should be at least abandoned whenever the choleraic tendency exists. It will not be abandoned, however, until good water can be furnished from some other source. Rain water is doubtless the best drink we can use, but it is difficult to obtain it in its purity. While houses are covered with decaying shingles, rain water collected from roofs, must be offensive from the decaying substances derived from the wood, in addition to which, roofs, in many localities, are so covered with dust from the road, or with soot from coal smoke, as to render the rain water, which they send down, a black, impure, and unwholesome liquid. This impurity may be moderated by frequently sweeping the roof, but it can never be entirely avoided, while coal is used for fuel. What then must be our alternative. If wells are unsafe from mineral impregnation, and in many places highly impure from the surface water, and impurities which reach them through the soil; and, if our rain water is necessarily unfit for drinking, have we any permanent and satisfactory reliance for water, short of boring artesian wells, or resorting to the turbid streams of a river?

To obtain pure water we should imitate nature. Her purest water is obtained by distillation from the ocean to the clouds and precipitated as

rain water. Her next degree of purity is found in water purified by filtration through sand and other strata of the earth, coming forth in springs and wells. In like manner art obtains its purest water, the distilled water of the apothecary, by the same process of evaporation and condensation. But as distilled water would be entirely too expensive for common use, our reliance must necessarily be upon filtration. The success of our filtration, and purity of the water obtained, will depend upon the extent of the filtering apparatus, and excellence of the material. Could we employ the vast beds of sand and gravel, by which nature purifies her spring water, we might obtain a similar fluid, but as our filters must necessarily be smaller and more portable, it becomes necessary to make up for their inferiority in size by their superiority in quality. In other words, we must obtain a material far superior to sand in its power of purifying water—a material which, by its chemical affinities as well as its porous structure will separate from water all its noxious elements. This material is found in charcoal, the active properties of which are well known to chemists; being not only an admirable antiseptic, but an absorbent of all the impurities of water. Animal charcoal (or bone-black) is more powerful than vegetable charcoal, and has so strong an affinity for gases, for the medicinal principles and coloring elements of plants, as well as for lime and its compounds, and for many poisonous metallic and other non-metallic salts as to render it not only the most powerful purifier known for water, but also a valuable antidote to a great number of poisons. Pure water saturated with lime may be entirely deprived of calcareous substances by boiling with animal charcoal.

Animal charcoal has sometimes been used to clarify impure solutions of the active principles of medicines, but its absorbent power is so great, that a considerable quantity of the medicine itself is lost in the process. I do not know of any tables which show the exact quantity of mineral or vegetable elements which would be separated from a solution of given strength by filtration through a stratum of charcoal, but I would infer from the statements of Payen and of Lebourdais, that all organic animal or vegetable matters might be removed from water by extensive filtration through charcoal, and that mineral substances might also be as thoroughly removed, excepting perhaps a few substances, which like salt, are extremely soluble and have a very strong affinity for water.—We might say indeed, that for all practical purposes, charcoal filtration is entirely sufficient, and by filtering water through a sufficiently extensive and well constructed apparatus, we may obtain, any where, even if we are dependent upon foul cisterns or stagnant pools, water as pure and pleasant as that of the mountain spring. To accomplish this object, it is necessary to have a well constructed charcoal filter, of sufficient size to make the filtration perfect, and so constructed as to operate with

the necessary degree of rapidity. The charcoal filter mentioned in the 144th number of the *Journal of Man* answers the purpose as well as can be expected for a small apparatus; but on account of its small size, it would require renewal every few months, by the manufacturer, with a fresh supply of animal charcoal, and is at the same time on too small a scale to supply all the wants of a family.

The only apparatus which I have seen, that appears adequate to the purpose in view is Kedzie's Rain Water Filter, which consists of an iron bound oaken tub, two or three feet in high, nearly filled with charcoal and gravel or sand, through which the water is filtered into a stone ware reservoir, in the interior. These filters, it is said, will supply on an average about four gallons of pure water per hour. They are plain, firm, durable, and containing as they do, a large quantity of charcoal and gravel, may be used, it is said, for two or three years, without renewal of their charcoal; and when it is necessary to renew them, it will not be difficult to change the charcoal and put in a fresh supply, without resorting to the manufacturer. Vegetable charcoal, prepared from wood, of firm, fine grain, will make a good filter, but animal charcoal is more powerful in its purifying properties. As the bone from which animal charcoal is prepared contains a large amount of calcareous matter, this calcareous matter must be removed to effect a perfect filtration. The water passing through will at first be strongly marked by the taste derived from the calcareous elements of bone, and is not fit to be used until these elements have been washed out.

Kedzie's filter is said to have been in extensive use for fifteen years, and is highly commended by a large number of physicians and practical gentlemen by whom they have been used. I feel justified therefore in warmly recommending the general use of Kedzie's filter, to all families who are not supplied with well water of the purest character. The only improvements I would suggest in the filter would be to have the interior of the wood work thoroughly charred; or, else to have the tub constructed of stone ware, and also to use a stone ware or gutta-percha pipe in place of the common metallic faucet to avoid the metallic contamination. Our difficulty in obtaining a convenient material at a moderate price which will not oxidate, or impart any poisonous qualities, will not probably be removed until the new metal aluminum comes into general use; until the arrival of that time, and even then, I would earnestly recommend as the best water pipe, an article of stone ware which is manufactured at Middleburg, Summit Co., Ohio—an article not only cheaper than any metallic pipe, but entirely free from corrosion or liability to any impurity. With a large Kedzie's filter, to purify water—with stone ware vessels to hold it, stone ware pumps to propel it, and stone ware pipes to conduct it, we may be abundantly supplied with the purest water in any locality.

PSYCHOMETRY.

BY DR. A. M. POTTER.

[The following essay by Dr. Potter is of some interest, as expressing the views of one who is himself a good psychometrist, and who recognizes the action of his own brain in the psychometric processes.—Ed.]

Not a word spoken, a leaf fallen, a thought written, an atom changed its place, but has been a self producing biography to itself, and lives in emanation. A mote, a mountain, a moon, a star, a sun, a system, a system of systems; an universe, a dew drop, an animalcule, an idiot, a scholar, a drudge, a philosopher, a patriot, man embodied, man disembodied, infinity or finity, principle, element, substance, spirit—everything has its emanation. The emanation of any object might, in one sense, be considered its very self, for in nothing is man more like himself, than is his emanation to himself. And not less real is this emanation; indeed if there be any reality, it is this quality or this other self—this life essence. While matter has changed its forms and shall change again till it has equalled the stars for number, yet none of those forms but has been daguerreotyped upon the grand picture gallery of existence. Then has all the past been written down since earth was a gross, barren chaos and since life light came upon its angular surfaces—since man came to be man, and since mind became a reality, has emanation like an ever present shadow given a clear profile of each and every phase. Pompeii with its lava tombs has its history still as perfect as its own existence, at any or every point. Not an act, a word or thought, of all those who were buried there in graves of fire, but shall yet be the property of those who may seek them.

* * * * *

A subtle principle I admit, and one not so easily defined as talked about; and as I have been writing as if by an inspiration of a genius not my own, the thought has been present with me, that thousands of this day, if so many shall see what we have written, will call us a visionary, a fanatic, and names more dark than there is meaning: but I cannot help it, for I have written naught but clear, philosophical demonstrable *facts*.

The vegetable kingdom has numerous instances of this law, as in case of the pea or running bean, or such like, whose tendrils are fully able to detect a green bough from a dead one, and will encircle the one and reject the other. And shall we say the bean does this by instinct?—

We have not explained any the more in saying so, but if we say it is conscious as a bean of the difference between the one or the other

support, then we can only see that the emanation from the one is unlike that of the other, and the bean knows it.

The animal kingdom is more prolific in illustrations, because a higher form of life. We have no time but for one. The dog is peculiarly sensitive to this principle. His master will be traced under conditions in which no other law can give us a solution, and I am aware that the general idea is, that the dog scents his master—this we assume to be unfounded in fact and philosophy. We much question if the dog will not follow his master with a foot-covering wholly incapable of leaving what is thought to be the scent proper of the master. No one can suppose that the India rubber overshoe can transmit a physical aura other than its own, and yet the dog is in nowise deceived or troubled by such an obstruction. A new shoe or boot can have no odor but its own, and yet will it defeat the dog? The position of the dog in following his master leads to the supposition we admit, and with some good show of reason, but the position of the dog's head is also entirely such as would be his, in following the emanation of his master. The organ of psychometry would prompt to the very attitude assumed and sustained in all its efforts, and we think the dog a far better psychometrician than his master, so far at least as the powers are mutually developed.

But though the dog acts more fully upon all the laws of his being than man; yet are we not destitute of the power, to perceive emanation, under far higher conditions than the dog. That we do not wholly attain to the full measure of this power, is because in great part, of our ignorance of our possessing it. With man the spontaneous recognition of emanation, is often singularly strong and to most, as strange. We are scarce able to adduce an instance that would cover the whole point, while there are but few individuals but are susceptible to emanation of some character. Some feel the presence of congeniality of spirit before even a word is uttered. Some again are conscious of the physical emanation, to a degree really painful and pleasurable. I have an instance of recent date in our vicinity, of a gentleman, who was so sensitive to the physical emanation of one who became, transiently, a member of his household, that it was with difficulty he could remain in the presence of the individual, or in the house even, without feeling its influence. And so acrid (if the word may be used) was that emanation, as to sensibly affect the whole system and after some days resulted in almost an entire suspension of the voice and loss of sleep. Nor was this the simple affect of cold, for, after having relief from this emanation, and a slight improvement resulting, a cold was taken, and though affecting his system in its usual manner, and distinctively unlike the effect we have noted; yet it had no influence upon the organs of the voice. A few days gave full restoration.

Every hour gives us conclusive evidence that we are acted upon by causes apparently intangible, but whose influences are acknowledged by all. The presence of some renders us sensibly depressed or enlivened, while we know nothing of their characters. As like to each other as are the Chinese, yet I was sensibly drawn and repulsed by different individuals of that nation, although our acquaintance was not of two minutes duration, when our choice was made, and we had no opportunity of speech with either. To us they were as unlike as persons of any other race. We are often attracted and repulsed without our consent, founded upon knowledge of character; and it is emanation that does the work.

Emanation is the pathway of the psychometrist—it is the polar star by which he works his way, it is the railway in the world of mind—it is the conducting wire from himself to the individual or object sought—it is the leading string that guides through the labyrinthine maze of a world of mind or of matter—it is the magic mirror in which is reflected in very self of the object of his search.

A susceptible person readily perceives a difference between most articles used by individuals of widely different emanation, and this is psychometry in its lowest form; in active use, the faculty feels sensibly the emanation of objects upon which but slight effects, have been produced, and as our powers unfold we shall realize all I have so enthusiastically portrayed. Bank bills are often most strongly laden with the emanations of their various holders till they become extremely offensive to a sensitive person. By this magnetism we impart to all we touch or are in relation with, we leave ourself stereotyped; and a psychometrist has but to reach our emanation to unfold our entire character as well morally, as intellectually and physically; and from the present follow down the link-work of events to our earliest moment of existence or going forward, may by the aid of prevoyance unfold the future.

It has been our opinion that man possesses powers or faculties that are yet latent, or so nearly latent as to give us no clear view of their character, and as I study the volume of God in Nature, I am the more impressed with the meaning in the passage following: "I will praise thee; for I am fearfully and wonderfully made; marvelous are thy works, and that my soul knoweth right well."

That Psychometry is a specific and independent faculty of the mind and having a corresponding organ in the brain, seems to me clear, and one reason why we say it is a specific and independent faculty, is that we witness in it a different action from that of any other faculty, while it may have traits very like those of some others. It is unlike any other in this, while there is a direct continuous effort like that common to other faculties, we have also a passive, receptive and simply seeing condition, the very opposite of the first and foregoing. The positive and

passive condition of this faculty in exercise, resembles that of seeing with the physical organs. We make an effort, however unconsciously to see, yet cannot control what may present itself to our vision. While looking thus, there remains within, a drawing-board or retina, upon which are sketched the objects seen. So far it is like the ordinary effort to see physically, or by the mind through the physical organs. Yet again there is another action or sequence to the psychometrical action, quite unlike that just mentioned. In the full play of this faculty, the picture is vivid and distinct, but closely resembles an object *reflected in a mirror*. By Psychometry you see a face as in a mirror, and can describe it as closely as if the actual itself was looked at, or was there; and which in one sense is there, yet the appearance of the reflection per se, is unlike the real, in that it has a softness, an ethereality, a seemingness not visible in the object-actual. So seems the picture of anything that is brought to the internal or spiritual perception of the psychometrist. In this, then, so far as it goes, is our evidence that we have a specific faculty. By it we see mind, or at least, we see the action of the mind upon the organs of the brain; and can readily perceive what portions of the brain are active, what dormant. We may even go beyond this, and see the play of the mind upon the several organs, that would approximate at least, to thought-reading. We see pain, too, or at least a disordered and unpleasing condition of that portion of the physical being which is the cause of pain, while as before, we may say we see the pain, for when by any cause, such as magnetism, it is relieved, this faculty takes note of the change at once, and even of an approach to a change, and which to the patient is unnoticeable. Even the merest change in the action of the nervous system is perceivable by this mind power. In this we see an action unlike that of any other faculty unless it is that of clairvoyance, which it closely resembles of course; as seeing is an element in each. Seeing through the physical organs, is a faculty of mind, also, and resembles both the clairvoyant and psychometrical faculties. And that there is a faculty which Dr. Buchanan has called Psychometric, we think clearly demonstrable, and that it is distinct from that of clairvoyance. In this we cannot agree with W. S. Courtney, who seems to regard each as the action of one faculty of the mind, but acting in different directions. Upon this point we would refer the interested reader to an article in the *Spiritual Telegraph* of Jan. 21st, 1854, from Dr. Buchanan, in which many points are made to our satisfaction and we would but add a few observations of our own in addition.

Psychometry is a faculty at command, independent of an abnormal state; while we grant that it may aid the clairvoyant, and hence the confusion. In a few words we would say, seeing like thinking, may result from the action of various organs or faculties, yet we may scarce suppose there is but one faculty of seeing; because seeing is effectual by

different means. We see by the physical eye, yet does the clairvoyant see by the physical eye? And because the psychometrist sees, are we therefore, to say he sees as does the clairvoyant? Our own idea or distinction between the two is this—the clairvoyant proper, goes out after the objects seen, hence, we see this faculty, leading the subject to vast distances from the physical position, while the psychometrist sees the reflection of things at a distance. He takes a letter, and by its emanation sees a man or woman, a house or valley—a table, or picture, or a wall—a hand or a whole scene like a panorama. If the clairvoyant sees in this manner, we should say that the psychometrical, and not the clairvoyant faculty was in use. Both these faculties are distinguishable from physical seeing, so to speak, in this, the physical sight takes note of only the *physical object* while the faculties just named, see more, they see the tree that is seen physically, and see also its inner life or soul that is to the tree what the mind is to man. * * *

I was endeavoring some weeks ago to get correctly at the emanation of a sealed envelope, sent me by a stranger, from a distance, and as was frequently the case, had been anxious to obtain some law by which to arrive at a knowledge or the fact whether I was working psychometrically or not. After making a protracted and laborious effort, I suddenly found myself thinking in a portion of the brain which I should call Ideality, and was conscious that I had been using this portion of the brain for some little time. The fact flashed upon the mind with a significance and joy appreciable only to those who unexpectedly find a treasure whether of gold or any other. I had caught myself thinking, and was able to discern with ease the different portions of the brain used. At first I doubted if this were not itself imagination, but reflection and subsequent trials satisfy me that there is a law by which a Psychometrist may act reliably and without fear of failure; except, from a partially developed organ, or from some untoward influences operating upon the mind. When using our faculty of psychometry, we find ourselves acting through a portion of the brain, about mid-way or centre of the forehead as such, and not as Dr. B. seems to think, “about upon a level with the upper part of the brow.” If we find ourselves thinking or acting through that portion of the brain, about opposite side-wise with Veneration, so near as I can determine, and contiguous to it, we find our efforts about as correct as imagination would naturally give, while if in the forehead, and as if we would look out through that part of the head, we find the results as perfect as our undeveloped power or faculty should be thought.

[The lateral organ to which Dr. P. refers, is the organ of Imagination, which is liable, as he says, to mislead the psychometer. The centre of the forehead is the seat of the most vigorous action in all psychometers, as described by Dr. P. It is the *conscious* centre of the intuitive group. Nevertheless, the primitive perception is located a trifle lower.

The subsequent remarks of Dr. P. as to the vast range and power of the psychometric faculty are properly an exposition of the power of the whole intuitive region of the brain.—Ed. Journal.]

That psychometry and clairvoyance, and we might also include all the faculties making up the Intuitive group of Buchanan, "Clairvoyance, Psychometry, Consciousness, and Prevoyance," are often blended together, to an extent greater or less can be very easily understood; while yet each may have its special action, and be used independently of any other.

I am fully satisfied that much of what to-day is called spiritualism, is but the legitimate exercise of psychometry, and that oftentimes more credit is due to the psychometric powers of the medium than to any influence exerted by those of another sphere. Yet we would not wish to be understood as saying that all communications or efforts by media of a psychometrical character, are only the operations of this faculty unaided and uninfluenced by others, for we do not so regard the matter.

Of the scope of this faculty as we understand it, we should extend it quite beyond that given by Dr. Buchanan. We should not limit the faculty to "mind-meaning," but give a range wide as the universe as well of matter as mind. By it we would run back upon the past from cycle to cycle of human destiny, and as well also upon the earth's, and thence back upon the continued line of effect from cause throughout the universe till we had exhausted an eternity in exploring eternity. We would also run as unerringly forward and see Fate's scroll all written out, and delineated as fully, as the panorama of reality shall make it manifest, even though we may occupy yet another eternity in the work. If Prevoyance be an aid, it seems to me Psychometry must be our general, for I can scarce understand how it can be less.

While we would give all honor to Dr. Buchanan as the Columbus of a world of mind yet unexplored, and for which he shall yet be as much more renowned, for discovering as is mind above matter, and would not as much as wish to take from him the name even which as an indefatigable student of nature, so justly belongs to him, and which we are happy in the consciousness that earth shall accord, yet we can scarce think he has become fully aware of the vastness of this new world opened to future explorations. Hence we have ventured to say that he has not extended the area of this faculty sufficiently even as a separate organ. So great is our veneration for all benefactors of the race, that could our will be law we would call this faculty after its discoverer, and yet we have no fear that he shall need such a monument, as a richer monument in Fame's temple has already been devoted to him nor needs his name over it, to tell whose niche is his.

This to some may be fulsome praise, but let such suspend their judgment on our prophecy for a time, or if they will not, we stand or fall with our perceptions of the fact.—*Pittsburg Token*.

DANGERS OF THE FUTURE.

In Maine, out of every ten thousand, there are five foreigners, in our prisons and penitentiaries, to one native.

In Kentucky, six to one.

In Mississippi, ten to two.

In New York, three to one.

In Tennessee, fifteen to two.

In Vermont, eight to one.

In South Carolina, twenty-eight to one.

In Alabama, fifty to one.

In Georgia six to one.

In Indiana, four to one.

The average, in all the States, is a fraction less than six to one.

For Capital Offences, out of two hundred and twenty convictions which took place, in about 18 months, in seven States, viz.: in New York, Pennsylvania, Missouri, Louisiana, New Jersey, Massachusetts and Maryland, there were 138 of foreigners to eighty-two of natives.

Of the 622 persons arrested at the North Station, in Boston, during the last month, 528 were foreigners. This is a fair proportion of the other six stations.

With the above facts, and a thousand more which could be named, we feel that a cloud, big and dark with threatening evil, hangs over our happy land. We have enough, a thousand fold more than enough of palpable reality of the presence and power of a foreign priesthood, and a foreign influence, to awaken serious apprehensions, and arouse the ceaseless and active energies of a true, untrammelled press, and a genuine American patriotism.—*N. Y. Crusader*.

The criminality of foreigners above referred to and the danger arising thence to our country is almost entirely from the uneducated classes. The educated Germans make good citizens.—*Ed. Journal*.

PROPAGATION.

One of the strangest things in this world, is the carelessness with which marriages are contracted. Raisers of milking stock are as careful in their conjunction of animals, as it is possible to be. Gentlemen attached to the turf are eminently scrupulous and cautious in this respect. Vice of mind—weakness of the muscle—a want of courage and endurance—badness of temper—liability to disease, do each condemn a horse, and exclude him inexorably from the breeding yard. Only the best animals tried and approved in severely contested races, are employed in the production of horses for the turf. More than this, they have got to have pedigree, and come of ancestors of pure racing blood, and distin-

guished on one or both sides for thorough-bred qualities and great performances. Else they are rejected.

Are men or women bred with this care anywhere in this world? We do not know of a single locality where they are. And yet what comparison of importance is there between the stock of men and the stock of cattle?

Physical defects of the most frightful kind, moral defects of a repulsive character, constitute too generally no bar whatever to marriage in the United States. Consumption is bred in without a thought—scrofula is perpetuated—gout is unhesitatingly transmitted, while drunkenness is crossed upon sobriety, and hereditary lying and stealing are sent down to a young crop of thieves and dodgers, and meanness, laziness, greediness, silliness, selfishness and vulgarity, are tumbled without hindrance into the common crucible of marriage, and received in the inexorable law of reproduction, as the characteristics of a generation of men and women. Among human beings, constitutional defects are as transmissible as they are among horses. So are the moral defects, and so thank God, are the moral excellencies. Yet the great majority of the people of this country act in defiance of this physiological law—more probably in ignorance of it.—*Buffalo Democracy.*

RELIGIOUS LIBERTY IN ENGLAND.—The New-York Journal of Commerce says, a great grievance to the large and respectable portion of the English people who dissent from the Established Church, has been the levying of the church rates, by which they are compelled to contribute to the ministration of worship in which they do not partake, and to the maintainance of fabrics which they do not use. In some portions of the kingdom, the law has become a dead letter. It cannot be executed in the large towns, because the vestries and church-wardens refuse to take the preliminary action which the law requires to assess the tax.

A bill introduced into the House of Commons, on the 16 ult., by Sir W. Clay, proposes to abolish the system altogether, and to substitute for it the system of voluntary contributions, allowing the parishes, however, at their discretion, to allot pews and seats, and to apply the rents to the purpose for which church rates are now levied. The second reading of the bill was strenuously opposed by the church party, on the ground that the measure, by taking away one of the props of the Established Church, would undermine and destroy it, and Lord Palmerston, though admitting that it was desirable to settle the question, refused to give the bill the support of the government, because he did not think the voluntary system would suffice for the maintainance of large churches in poor parishes, and he believed that it was impossible to carry the measure through the House of Lords. Nevertheless, it passed to a second reading in the

Commons, by a majority of 28, in a house of more than 400 members, and if it should finally fail, the countenance which the present measure has received, will stimulate its supporters to such exertions as cannot fail to secure an eventual triumph of their cause.

ROMISH SUPERSTITIONS.—The foreign correspondent of the N. Y. Observer who writes under the signature of "G. de F.," in a late letter says of Belgium, that in regard to the gospel, the majority of the people are grossly superstitious. Nowhere, except perhaps in Spain and the more retired districts of Italy, have the priests taught more extravagant fables. He gives the following examples :

There is near Brussels, a place much renowned for its pilgrimages.—At certain appointed seasons thousands of poor people go thither from all parts of Belgium. They walk upon their knees around the altar, and so numerous that the marble pavement is worn hollow. What has been placed in this much frequented chapel? Enter, and you see upon the altar an iron coffin. And what is in this coffin? A distaff with a few bits of thread wound round it. Well! this distaff and thread belonged, according to the declarations of the priests, to the *Virgin Mary*. The Virgin spun with this distaff, while the Infant Jesus slept in her arms. These sacred relics therefore work wonderful miracles! What imposture and profanation!

In the city of Liege there is a *black* Virgin, who also works astonishing miracles. This black Virgin, who seems to belong to the African race rather than to a European people, in her turn draws innumerable pilgrims. The priests relate that this Virgin miraculously protected the city of Liege during a bloody siege, and that she received all the enemy's bombs into her apron.

There is also a saint who cures all horse diseases. Sick horses by hundreds and thousands are annually led thither from all parts of Belgium. A solemn mass is first celebrated; then the relics of the saints are successively placed on the head of each horse, and their cure is effected. The only truth in this shameful farce is that the Popish ecclesiastics receive much money. Nothing in the world is more lucrative than popular superstitions to those who possess the art of taking advantage of them.

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Buchanan's Journal of Man.



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No. 10.

STRENGTH OF CHARACTER.

THE discrimination between the good and the bad in phrenological character, is effected by the comparison of the coronal and basilar organs. The determination of the comparative strength and weakness of character is accomplished by comparing the upper occipital region with the lateral region of the head anterior to the ear.

GENERAL PRINCIPLE.—A large development of the occiput, with narrowness of the face and temples, indicates a strong and active character, while the broad face, wide head, and low, defective occiput, indicates a character of but little permanent reliable strength.

CO-OPERATIVE ORGANS.—The principles just presented are true in themselves, yet so great is the connection between the different organs of the brain, that we would inevitably be misled in considering particular regions, if we did not, at the same time, consider their relations to the whole brain. The upper occiput, for example, which is regarded as the region of power, energy and health, is so intimately connected in action with the occipito-basilar region that we are compelled to estimate them together in the study of character. The firmness, energy, perseverance, and ambition, of the upper occipital region, can be manifested only by a course of action in which the occipito-basilar organs are the active powers.

The superior regions of the brain, not being directly connected with the muscular system, would manifestly be incapable of producing any physical effect, except by means of the basilar region, which is connected

with the various organs of the body, and which carries out cerebral impulses in efficient action. Hence it is manifest, that, however strong may be our developements of Firmness and Ambition, our practical display of such faculties must be in some degree proportioned to the basilar forces which give us the capacity to act.

A very large development of all the faculties belonging to the upper occiput, with a signal deficiency of the basilar organs would leave one almost in the condition of a disembodied spirit, possessed of will and emotions, but almost incapable of acting on matter, and therefore qualified to act on mind alone. But when a large endowment of Firmness and Ambition is associated with strong basilar organs, giving force and violent passions, the higher faculties display themselves in a bold and conquering manner, displaying their energy in physical life, which, without the basilar organs, could be displayed only morally and intellectually. When, therefore, we speak of the upper occiput as the region of power, it must be understood that this power is governed by the common law of the brain, to wit: That the power of any organ can be manifested only in proportion to what is rendered possible by the remainder of the brain.

The power of the upper occiput is like that of a general, who, whatever his firmness or ambition, can accomplish but little without his army. The basilar organs, like the army, supply the physical force which the higher powers control. Hence, in estimating strength and greatness of character, it is necessary not only to estimate the upper occiput in comparison with the region of debility, but also to bear in mind that it is dependent for its executive power upon the occipito-basilar region. Moreover, so intimate is the association between the upper and lower occipital organs, that a strong occipito-basilar development greatly reinforces and sustains the upper occipital organs.

With these preliminary explanations we may proceed to remark, that in proportion as the brain is contracted in its development at the basis of the middle lobe and expanded in the upper occipital region, the character rises in greatness, dignity, and power; but that in proportion as the upper occiput is depressed and contracted, the character sinks in dignity, greatness, and practical efficiency. In short, the broad head, with a low, contracted occiput, is the head of the feeble and contemptible character, while the narrow head with a high and broad occiput belongs to the class of those who are naturally born to command. The most remarkable example of which may be found in the head of General Jackson.

THE TEMPORAL REGION NOT MERELY NEGATIVE.—In speaking of these opposite regions as the regions of power and weakness, it is not intended to convey the idea that the region of weakness is simply a region of negative character. The mere deficiency of power may be ascribed to the deficiency of power-producing organs. The development of the

anterior part of the middle lobe is not designed merely to antagonize and repress the region of power and energy, but is calculated to evolve its own independent functions. These are the functions of sensitive and vegetative life, which belong to the nervous system and the internal viscera of the trunk.

The three great visceral regions, the brain, the lungs, and the digestive apparatus, are regions destitute of locomotive power. The tendency of each is to relax the temperament, and lower the tone of the constitution. These visceral regions correspond to that portion of the middle lobe which lies just in front of the vertical line through the ears extending from the temporal arch downwards to the basis of the cranium. This region thus identified with the internal viscera, is antagonistic to those occipital organs, which give tone to the muscular system, and tends, therefore to relaxation and debility.

FRONTAL AND OCCIPITAL ANTAGONISM.—The entire frontal half of the head, being antagonistic to the entire occipital half, may be considered the region of weakness, as the entire occiput is the region of strength, a strength which assumes a more moral character above, and more physical character below.

DIFFICULTY OF NOMENCLATURE.—In speaking of the frontal and occipital halves as the regions of weakness and of strength, we should bear in mind that the frontal half of the head possesses its own active functions, and is not developed as a mere counterpoise of the occiput. It is, therefore, an objectionable nomenclature to speak of any region of the head as the region of weakness, as weakness is negative and not a positive quality. This phraseology is adopted merely to indicate the antagonism of the lateral frontal region with the upper occipital.

TRUE CHARACTER OF THE TEMPORAL REGION.—The functions of the temporal region of the head must be learned by the study of the individual organs, as it seems impossible to find any single term adequate to expressing their character. Their general tendency is to produce weakness, excitability, sensibility, relaxation, disease and depression. In their normal operation, they produce merely the proper sensibility, excitability, tranquility and appetite, which are necessary to health, and which prevent us from overtaxing the body and subjecting it to too great an amount of hardship, labor and privation. They are, therefore, in one sense organs of self-preservation, to protect us from danger and injury, although, by their extreme sensibility to danger, to injury, to poison, fatigue and hunger, they render the constitution vastly more liable to injury. Without Alimentiveness, for example, we might be gradually starved through the neglect of the appetites, but with large Alimentiveness we are so sensitive to hunger and its depressing influences, as to be easily broken down by abstinence or irregularities in diet. If sensibility and disease are small, we feel so little pain, injury or morbid influ-

ence from anything, as to become reckless of our persons, which we expose to chemical and mechanical destruction. If Relaxation, Fatigue, and Melancholy are small, we are never checked in our ambitious schemes and our social hilarity by the desire for rest, and are, therefore, liable to exhaust our vital force. A proper developement of these organs preserves a judicious balance between exertion and repose, but, on the other hand, their absolute predominance renders us incapable of any vigorous effort, and renders a sluggish life a matter of necessity.

In proportion as the predominance of the middle lobe is indicated by the broad face and low occiput, the constitution is sensitive and irritable, excitable and irregular; incapable of resisting the causes of disease, incapable of sustaining hardship; and incapable of enduring want. The appetites govern the man, and he is destitute of all fortitude and self-control. The character, in short, is so destitute of all strong and noble qualities, as to become an object of contempt and disgust.

DEFICIENCY OF THE TEMPORAL ORGANS.—When, on the other hand, the inferior temporal region is deficient, the evils that arise are such as affect the individual himself; whose temperance, abstinence, overwork, intense mental activity and hardy exposure, prematurely exhaust his constitution or deaden his finer sensibilities by encountering the inclemencies of nature and the conflicts of society.

REGION OF DIGNITY AND PRIDE.—Let us now consider in detail the balancing organs which give weakness and strength to the character. The central part of the upper occiput, in the spot where the hair usually parts and radiates as from a center, just at the posterior margin of the region of Firmness on the median line, is the seat of the great central organ upon which man depends for his dignity, strength, and elevation of character. This region evolves the sentiment of SELF-RESPECT, DIGNITY, or PRIDE. It cannot be strictly called the *consciousness* of our own greatness and worth, for consciousness is an intellectual operation. It supplies the sentiment of feeling which belongs to a superior and dignified character,—a feeling which gives us dignity and strength, and enables the intellect or organ of Consciousness to recognize the strength or dignity which we feel. When the moral sentiments are well developed, this organ produces true dignity, of the highest character; but when associated with a predominance of the occipito-basilar region, it assumes something more than the true dignity of human nature, manifesting a haughty domineering spirit, which tolerates no familiarity and revenges an insult as the most deadly injury. The organ of Dignity is not a mere sentiment or form of egotism. It is one of the leading elements of strength of character; closely connected with Firmness, Hardihood, and Ambition, it possesses an analogous character, although it may not equal the hardy fortitude of Firmness, or the general activity of Ambition, but there is that in the sentiment of Dignity which more than any other

faculty of man, excites and compels the respect of all. There is a firm, lofty bearing in the individual which impresses every one. In his course of life he scorns to stoop to trivial matters and delights to occupy his powers in important, great or noble undertakings. It is impossible for him to become contemptible. He scorns what is low or mean, and aims in all things to act in accordance with his own high standard of self-respect. He may not have active ambition, but he will engage in no undertaking which is not commensurate with his own elevated ideas. While claiming the respect that is due to himself, he is generally disposed to be courteous to men of similar dignity of character, but he never degrades himself by servility to any one, or displays any remarkable reverence to men of inferior character on account of their high position. He appreciates highly the greatness of truly great men, and is more self-possessed and at home in their society than among his inferiors. His moral character is high-toned and honorable. He is disposed to be just and magnanimous, and if well-endowed with Benevolence, is remarkably generous. Scorning everything that is low and mean he keeps aloof from vicious and degraded society, and would rather encounter danger and death, than display a feeling of cowardice, or do a dishonorable act. Sometimes, however, when Pride is associated with very imperfect moral endowments, it is displayed, not in attaining nobility of character, but in the pride of wealth and power; in the brave defiance of mankind, and a stern, fearless spirit of independence.

HUMILITY AND SERVILITY.—The opposite trait of character, the humble and servile spirit, is associated with breadth at the temples, an inch anterior to the top of the ear. When a broad developement in this region has no counter balance in the upper occiput, the individual is feeble, submissive and timid, having no strong feeling of self-respect, ready to be engaged in any subordinate capacity, and would rather labor under the control of another, free from responsibility, than assume the cares of the controlling power. Having no elevated sentiment or pride, he easily sinks to the humblest position in society and is content as a servant or day laborer to follow the bidding of stronger characters. No matter what may be his intellectual powers, he naturally submits to men whom he knows to be far his inferiors in intellect. Children who are thus deficient in self-respect are very apt to associate with low society, and in growing up to manhood they are very backward as to associating with their seniors, or assuming the position and bearing which belongs to their age.

SOCIAL GRADATIONS.—The different gradations of society afford the natural circumstances for the developement of the opposite traits of **PRIDE** and **HUMILITY**. Families that have long occupied a servile position may be expected to have lost much of their natural developement of Pride, and to have increased in the developement of Humility. Hence

the gradations of society tend to perpetuate themselves by stamping upon the lower classes a sentiment of inferiority, which confines them to their place, and developing in those of high position a corresponding sentiment, which maintains them in their elevated rank.

In children, the activity of the base of the brain, which precedes the maturity of the higher powers, gives a predominance to Humility over Pride, which fits them for subordination, until by the higher development of adult life, they become fit for the responsibilities of manhood, and endowed with the pride and self-respect which are becoming to the head of the family. (It must be confessed, however, that in America the tendency of democratic institutions to cultivate pride and ambition and to repress reverence and humility, has much diminished the amount of humility that naturally belongs to children. This effect is much increased by that common parental fondness which spoils children by excessive indulgence.)

FIRMNESS OF CHARACTER.—FIRMNESS was appropriately located by Gall on the median line, about the middle of the sagittal suture. To this organ, in conjunction with Pride, we chiefly look for the indications of strength of character. It is mainly by *strength of will* that men accomplish great purposes and the strength of will is proportionate to the development of FIRMNESS; but as we require strength of impulse, as well as strength of will, and intellectual talent to guide our action, so a great character requires, not only Firmness, but the passions which belong to the occipito-basilar organs, to give the necessary force of impulse or animal power, and the intellectual organs of the front lobe which guide that power in a successful course of action. Yet if to any two organs above all others we should refer human greatness, it would be to the organs of Pride and Firmness, by means of which we labor with such persevering heroism to accomplish our ends; for even if the development of the intellectual organs which are necessary should be defective, the incessant exertion commanded by Firmness gives them the growth and development necessary to manifest higher powers.

POWER OF WILL.—Hence whenever we see in any individual or race the unconquerable will which belongs to Firmness, directed to the attainment of noble results, we may be satisfied that those results will be attained, for it is in accordance with the laws of nature that man shall grow and develop up to the standard which guides his action, nothing being necessary to human development but an unfaltering will, carried out in appropriate action through a sufficient length of time. Thus may the most unpromising youth become an eminent scholar; thus may a barbarous race attain the highest pinnacle of civilization; thus may a feeble invalid become the progenitor of a powerful race. Growth inevitably results from action, as action arises from will. Will is, therefore, the mainspring of human progress. Everything, then, which enfeebles

the strength of will, destroys the very foundation of human progress, and tends to deteriorate the race.

CULTIVATION OF WILL.—Hence, it may be that the hardships and privations of life, the struggles of social competition, and even the terrible horrors of war, are a part of nature's necessary plans to develop the resolute strength of human will. The individual heroism and fortitude, which were developed in ages of barbarism, amid hardships, hunting and war, produced a strength of character for which we look in vain among those who have long inhabited cities and workshops, amid the peaceful comforts of advanced civilization. If, then, we would develop our own manhood, we should not shrink from the toils and trials of life, nor seek in luxurious ease to avoid the necessity of exertion.

CHARACTERISTICS OF FIRMNESS.—When the organ of Firmness is large, predominating greatly over the antagonistic region of Fear, there are several prominent traits of character—the aggregate tendency of which is expressed by the word Firmness. If the anterior portion of the organ be large, lying between Patience and Hardihood, Firmness assumes the passive character of Fortitude, the power of enduring without repining, all the hardships and sufferings of life.

Somewhat farther back and near the median line, is the region of Intrepidity or courage, the specific antagonist of Fear. In the neighborhood of Fortitude, and Intrepidity, we also find a region producing so great a disregard of the ordinary excitements and dangers of life, as to result in Indifference and procrastination. This region of Indifference, which antagonizes the Excitability of the temples, explains the perfect nonchalance with which a veteran soldier encounters the most imminent danger to life.

The Indifference, Hardihood and Fortitude of the region of Firmness, are grandly displayed in the readiness with which an army encounters death amid all the horrors of want, disease, exposure and butchery, without seeming to dread or recoil from their obvious and terrible fate. Thus have more than a hundred thousand already perished at Sebastopol.

We see the same faculties displayed in the firmness with which patients endure surgical operations without a groan, and the self-possession of the martyr at the stake whose firmness is sustained, not only by Pride and Conscientiousness, but by the enthusiasm of Religion, Philanthropy, and Hope. When these and the neighboring organs of Firmness are in their highest excitement, Firmness itself is necessarily aroused to its greatest displays.

DECISION OF CHARACTER.—The most posterior portion of the organ of Firmness, on the median line, is the seat of Decision. This is the most energetic portion of the faculty, and co-operates directly with the basilar organs, as Fortitude and Patience co-operate with the moral and intellectual. Thus we may observe, in every organ, that its anterior portion

tends to co-operate with intellect, and its posterior portion with the occipital forces, and if located on the side head, its superior portion co-operates with the moral organs, and the inferior portion with the basilar.

We may readily distinguish between the anterior developement which produces Fortitude, or passive Firmness, and the posterior developement of the organ which produces the more active displays of courageous Firmness. The organ of Decision gives that strength and activity to the temperament, which forces the intellect to a prompt conclusion, and enables us to act with decision under the most embarrassing circumstances. Its antagonist, on the side of the head, is located at the lower margin of Cautiousness, or at the junction of Cautiousness and Fear, under the influence of which, the action of the mind is so hesitating and feeble, that it is exceedingly difficult to make up an opinion on any subject, or carry out any course of action.

It is not uncommon to notice a large developement at the anterior part of Firmness, with a remarkable falling off in the region of Decision. This is more apt to be the case when the occipito-basilar organs are moderate, and Firmness is therefore exercised chiefly in a passive manner. At the most exterior portion of Firmness, where it runs into the region of Integrity, is the organ of PERSEVERANCE, which, lying between Fortitude and Integrity, combines the enduring qualities of the one with a stability and fidelity of the other. The antagonism to Perseverance and Fortitude is found in the petulant region in which Fear, Irritability, Baseness and Hunger, (Alimentiveness) concentrate in a peevish, restless and vacillating character. In craniological observation, generally, it would be difficult to make any distinction in the group of organs which constitute Firmness, Fortitude, and Perseverance, Decision, Intrepidity, and Indifference, may all be ascribed to the large developement of the organ.

The infirm or timid region of the brain, located upon the temporal bone, in front of the upper part of the ear, is difficult to describe by any single term. The word fear is not at all adequate, although it expresses a very conspicuous attribute of the infirm region. Let us then bear in mind that when the region of Fear is very predominantly developed it indicates,

1. A deficiency of Fortitude, and an excitable *petulance*, located in the inferior posterior part of the organ, adjacent to Irritability, between Baseness, Alimentiveness and Sensibility. The character of this region is not only fretful and peevish, but somewhat melancholy or hypochondriac, sustaining the same relation to the organ of Sullen Melancholy below, which Irritability sustains to Rage.

2. An extreme degree of *excitability*, located in a more anterior part of the organ, adjacent to Sensibility.

3. *Timidity*, or *Fear*, located in the anterior central portion of the organ, between Sublimity, Sensibility, and Cautiousness.

4. *Anxiety* and *Indecision*, located in the superior posterior part of the organ, adjacent to Cautiousness. When all of these organs are well developed, we have an excitable, timid, uneasy, fretful, unstable, indecisive character—failing in everything for want of resolution and perseverance, always dissatisfied, always apprehensive, hypochondriac and careworn. The worthless inefficiency of such persons, involves them in trouble which they generally attribute to the faults of others; and even if fortune favors them with ease and prosperity, they are continually embarrassed and apprehensive about their health, reputation, fortune, or some fanciful difficulty, and incapable of being convinced that their fears are imaginary.

If their Combativeness is large, they may have some physical courage, but they are terribly excited at the prospect of danger, and incapable of meeting it quietly and coolly. Their fear is directed according to the tendency of their predominant organs. If the affections predominate, they are uneasy about friends. If selfishness is the strongest trait, their uneasiness is in reference to wealth and reputation. Sometimes when the organ of Fear is large, although it is not fully controlled by Firmness, the organ of Restraint lends a material assistance in suppressing its manifestations, and giving an air of stability and self-possession.

Closely connected with Firmness, yet entitled to a distinct name, is the organ of **HARDIHOOD**, the antagonist of **SENSIBILITY**. The wonderful ease and self-possession displayed by some in the endurance of pain, which they resist with stoical indifference, while tortured to death, shows the existence of a faculty in man which is stronger than Fortitude, and which, in its highest exercise, renders us partially insensible to pain. Under circumstances which call forth the most powerful action of the region of Firmness, we attain, not only fortitude in the endurance of pain, but absolute unconsciousness of its existence. In the desperate struggles of battle, when Decision, Intrepidity and the whole of that region, is under the most intense excitement—the savage butchery of the battle field is but little felt by its victims—the gashes, the blows and mangling wounds, which under ordinary circumstances would elicit screams, howls and convulsions, from pain, are encountered in silence and with alacrity, and a great portion of the wounds are received without any distinct idea of their character at the time when they are inflicted. Hardihood, which is then in its highest excitement, renders the soldier comparatively insensible until after the excitement of the contest is over.

THE OCCIPITAL FORCES.

Much of the interest of the study of Anthropology arises from the remarkable co-operative, reactive, antagonistic, and interferent functions of the organs.

The knowledge of the special functions of the various organs, does not reveal the history of their operation. One who has been introduced to the different members of a Community, learning their names, position, and character, is yet far from being acquainted with the cliques, and parties, societies, connections, jealousies, feuds, rivalries, attachments, engagements, and conspiracies, which guide the course of events.

So in the brain, he who merely understands the names and functions of the organs, has yet to learn the antagonism, rivalries, cooperations, confederacies, and associations, which come into play, whenever the organs are brought into action. The study of these relations, presents a richly interesting field of thought, in which, as in a labyrinthine garden, we find continual novelty and variety at every turn.

In the study of the occipital half of the head, we are struck with the fact, that the strong aspirations and impulses which lie in the upper portion of the occiput, can be carried out only by the practical forces of its inferior half. Without the occipito-basilar organs, there is no executive power—no physical life—no capacity for action; hence, we perceive clearly, that although the upper half of the brain furnishes motives for action, those actions can be realized only by the basilar organs; in short, a certain amount of basilar action is necessarily involved in our conceptions of the upper occipital regions. What, for example, would Firmness be, or how could we manifest Energy or Decision of character—without the muscular force, the combative, destructive, and passional energy of the basilar organs? But, what does this prove? Does it prove that the superior occipital organs are not rightly named, or that Firmness, Energy, and Dignity of character, really belong to the basilar region? By no means. It proves that the brain is a mass of co-operative organs, in which no function can exist alone, or could possibly be carried out without the cooperation of a large portion of the remainder. The upper occipital would be unable to execute their plans, without the instrumentality of the basilar organs; the latter would in like manner be incapable of sustaining themselves, without some portion of the upper occipital region. For example, what would Combativeness and Destructiveness amount to, deprived even of the single organ of Firmness? They would produce no courage, no steady, firm resistance, no continuity of action. Any practical phrenologist, of extensive observation, may meet with examples of men who have large Combativeness or Destructiveness,

who from the lack of Firmness, are far from being truly courageous. They display blustering violence when out of danger, but are seized with a panic whenever real danger approaches.

It is notorious that the quarrelsomeness and cruelty, which are produced by predominant Combateness and Destructiveness, are no indication of true courage. If, instead of Firmness, we take away the perceptive organs, how then could Combateness and Destructiveness be manifested? Without an idea in the mind,—with no conception of an enemy to be assailed, without a knowledge of weapons, positions, or any external objects; how could the blind impulse of Combateness produce any definite or intelligible acts?

It is clear, therefore, without further examination, that the different organs of the brain are mutually dependent, and that, although the upper occipital regions are dependent on the occipito-basilar, this dependence, being mutual and reciprocal, should not at all modify our conceptions of the different functions of each.

A general without his army can accomplish nothing, yet this would not lead us to say, that his military genius lay in his soldiery. An army without a commander could accomplish little but rapine and disorder, yet this would not lead us to affirm that their terrible power and courage resided exclusively in the will of their commander. In like manner, we should recognize in each cerebral organs its own distinctive functions, although the functions of one may be nearly nullified by the absence of another. Superficial reasoners, when speculating upon the intricate philosophy of the science, may be embarrassed by this complex relation of the organs, until they discover that mutual dependence, and a certain unity of action are the common laws of the organs of the brain.

This mutual dependence of organs, however, is not a general connection and diffusion of excitability, but presents definite relations and connections. Take, for example, the organs extending from the median line to Cautiousness—Firmness, and Decision, Hardihood, Health, Energy, and Playfulness. In their practical manifestations, this group coincides with another running across the occipital base, consisting of Combateness, Destructiveness or Felony, Desperation, Vitality, and Restlessness.

The upper posterior portion of Combateness, which gives the stubborn character, coincides with Firmness. The thorough going organ of Destructiveness coincides with Decision; Desperation coincides with Hardihood; Vitality with Health; Anger, Turbulence, and Restlessness with Energy and Playfulness. So close are the connections between these functions, the lower organs being the executive apparatus of the higher, that in their practical operation, we are continually liable to mistake one for the other.

Hence, in the practice of Phrenology, it would not be entirely safe to pronounce upon the energetic group above, or the violent group below, without reference to the other. Men of combative tempers, generally display considerable firmness in a contest. They may be very deficient in firmness, unable to govern their fright when alarmed. In their pursuits, they are easily misled by friends, but whenever they become angry they are firm, energetic, and formidable competitors. There are many who are capable of being lead by persuasion, yet whom the first angry or dictatorial word would render entirely unmanageable, for whenever the combative and angry spirit is aroused, they become firm, energetic, and desisive. It is difficult, therefore, to determine how much of firmness, energy, and action will be manifested, until we ascertain the amount of basilar impulse by which our Firmness is reinforced. The organ of Self-esteem and Approbativeness, has also a powerful co-operation in the basilar organs. In the region of Arrogance we find an insolent, domineering impulse, which is often confounded with the calmer and more dignified influence of Pride. Our sense of superiority over our fellow-beings, which is the principal support of Pride, requires a consciousness of our ability to conquer or control them. This ability depends upon the basilar organs, which give us not only the ability, but the desire to conquer and crush all opposition.

It is not true that men of great basilar force are necessarily proud, but is certainly true that our sense of dignity and authority becomes far more imperious and crushing, when sustained by the passional force of the lower occiput. Combativeness, when aroused at once, inspires the idea that we are able to crush our adversary, and makes him appear trivial and contemptible, in comparison with ourselves. Hence, there is nothing like a little angry collision, to overcome the feeling of modesty and diffidence, or to inspire one with a high toned confidence in himself.

The eloquent Judge R——, though well endowed with Approbativeness and Pride, suffered greatly from diffidence, in consequence of his short occiput—and his extreme deficiency of the organs of self-confidence; hence, though endowed with a remarkable dignity, he never arose in the Senate without a feeling of embarrassment; but, when excited by opposition or anger, his pride assumed a towering loftiness, and his presence would over-awe a multitude.

Fifteen or sixteen years ago, the observation of such facts, almost lead me to reverse the common doctrines of Phrenology. Seeing in the basilar regions, such a scornful energy, such an insolent, contemptuous spirit of conquest, I was almost induced to transfer the functions of Pride and Firmness to the basilar region; but further observation shows conclusively, that, although the violent passions reinforce our

dignity and firmness, they confer no dignity in themselves. **Manifestations** of temper are generally undignified. The highest displays of **true dignity** are calm and gentle.

[From the Buffalo Republic.]

SPIRITUALISM IN BUFFALO—ITS PROGRESS AND DEVELOPEMENTS.

By request of a large number of highly respectable citizens, we have collected from the most reliable sources, accounts of the most important developements of the so-called Spiritual phenomena, which we shall lay before our readers as a prominent matter of news, as often, perhaps, as once or twice a week. We hold ourselves in no wise responsible for these statements, nor shall we express, either favorably or otherwise, any opinion, further than that the incidents here related are from witnesses whose testimony *on any other subject* would be perfectly reliable, and without the shadow of suspicion. We understand, that at present there are a large number of Spiritual Circles in town, and that the number of believers in the Spiritual doctrine exceeds by far, any estimate which most persons would be likely to make, embracing eminent legal and other professional minds, together with many of our most prominent and successful business men of all classes. Those who have investigated the subject, speak confidently of its ultimate adoption as *the* faith which is to reconcile all mankind, while those who have not, will of course entertain such views as best suits their disposition. For ourselves, we desire only to discharge our duties as public journalists, without advocating any set of opinions, confident that the subject is of sufficient importance to come within the legitimate province of a daily newspaper.

DAVENPORT'S CIRCLE.

The attention of Mr. Davenport was first called to the phenomena of Spiritualism about the middle of February last, in consequence of having witnessed several demonstrations in other Circles about town. While commenting upon these developements, and discussing generally their nature and object at his own house, on South Division street, one evening, his little daughter, aged about eight years, suggested that, perhaps, they could obtain Spiritual manifestations if they would only try. Mr. Davenport and his family—acting upon the hint—but without the slightest expectation of success, formed a Circle, and after sitting for about forty minutes, distinctly heard raps upon the table.

The raps finally increased in loudness, and Mr. D. requested the Spirit (if Spirit it was) to tip the table, and afterwards to raise it, all of which was done repeatedly. He ascertained by the alphabet, what Spirit was present, and the same night got a communication from his wife's sister. She (the Spirit) wanted her husband to be brought there the next night, as she desired to communicate with him. Soon afterwards, an entirely different sound, or rap, was heard, indicating another disturbing cause, which proved to be another Spirit, who gave his name, (that of a well-known citizen,) and related minutely the circumstances of his death, all of which Mr. D. afterwards ascertained to be true. The Spirit of Mr. D.'s mother then presented herself, and gave many demonstrations of a convincing character, among others, the conversation which she last had with him on earth—a conversation which Mr. D. is satisfied was known to no other person in existence besides himself.

On the third night, Mr. D.'s eldest boy, Ira, aged about sixteen, was developed as a writing Medium. On the fourth day he was magnetized by Spirits who spoke through his organs. On this occasion, the Spirits requested the lights to be put out for a few moments, which was done, and while the Circle was quietly waiting for further manifestations, the boy was suddenly taken up and carried nearly to the ceiling, coming down feet foremost upon the table. He was told to stand still, and was again lifted up. This time, those sitting around could distinctly hear his head touching the ceiling. Mr. D. and others took hold of him and felt him drawn up. Sometimes he was carried away from the table for some distance. Repeated experiments of this nature convinced every one present (for by this time large numbers frequently assembled to witness the manifestations,) that there could be no possibility of any humbug or collusion on the part of the Mediums.

On the fifth night, the youngest boy, William, aged about twelve years, was developed as a writing Medium. On the sixth night, the Spirits called for a flute, but none being at hand, a violin was placed on the table, and while the Circle sat about with their hands resting upon it, the violin was carried about the room, and played on at the same time. This manifestation was an open one, and one in which there seemed to be no possibility of fraud.

About the same time, a Spirit, purporting to be that of Napoleon Bonaparte, took possession of Ira, and produced several astonishing demonstrations. Among others, he went through with the exercises of inspecting a regiment of cavalry, during which, the spectators could distinctly hear the swords drawn from and returned to the scabbard, together with various other noises, words of command, &c., familiar in movements of that description, closing up the review by imitating the firing of volleys of musketry and artillery, apparently upon the doors.

The deception or imitation is represented as most complete. The Spirit *then took up the boy Ira bodily, and carried him into the kitchen, and from thence into the wood-house*, opening two doors in his progress, without making the slightest noise, and in full view of quite a number of the most reliable persons, who are prepared to testify to the truth of what is here related. There was no artificial light in the room, but the window curtains being up, the moon afforded sufficient light to render distinctly visible every object in and about the room, so that all are positive that no human hand had any agency in the transaction. The mother of the Medium was very much frightened, and followed him as fast as possible to the woodhouse, where she found him just returning to his normal state, the Spirit having left him, and wondering very much how he came to be placed in such a position.

The many inconveniences which Mr. Davenport suffered in consequence of having these developments at his house, from the anxious crowds in attendance, wishing to investigate the phenomena, was a source of much trouble and perplexity. He did not, however, feel at liberty to deprive any one of an opportunity to investigate the truth, although the burden was an onerous one to him; on the contrary, we believe it is conceded by those who have attended his Circles, that every opportunity for investigation has been cheerfully afforded the thousands who have flocked about the Mediums, which the conditions of Spiritual intercourse would admit of. By command of the Spirits, and under their direction, Mr. Davenport finally opened a room on the corner of Main and South Division streets, where is afforded, day and night, to those who desire it, an opportunity of testing the truthfulness of the Spiritual doctrine. By advice of the Spirits, a small charge for admission in the evening is made to cover expenses, but we have reason to believe that no speculation is intended on the part of Mr. D., and that so far from desiring to make money out of the transaction, he is as earnest an inquirer as the most skeptical can be. It may be well enough to state, that the demonstrations obtained at this Circle are mostly of a physical character. The Spirits communicating are of an undeveloped order, mostly from the first sphere, and not sufficiently advanced to furnish intellectual manifestations of a high order.

In the progress of our search after the facts related in this article we have had frequent occasion to call at Mr. Davenport's rooms, and as far as our individual testimony goes, do not hesitate to speak freely of what we have seen, heard, and felt. We have seen a table weighing fifty pounds, lifted up repeatedly and handled with an ease which betokened much strength—we have seen the same table lifted up without any person touching it, so far as we could ascertain; and again have seen the same table lifted up with two heavy men standing upon it, weighing in the aggregate 350 pounds—all in broad daylight. We have

heard musical instruments played upon by unseen hands—we have heard voices and held conversation with unseen persons, apparently at our elbow—we have seen mysterious lights moving about the room in the darkness, and have seen phosphoric hands which claimed no kin with any neighboring flesh that we could discover after the most careful scrutiny. All these things and more we have witnessed in the presence of scores of our most respectable and worthy citizens. To what agency they are due we are unable to say. They purport to come from disembodied Spirits, and without in the least endorsing or calling in question the authenticity of this report, we freely give them the benefit of whatever their manifestations may be worth.

[From the New England Spiritualist.]

“WHAT GOOD IS SPIRITUALISM DOING?”

INVISIBLE VS. VISIBLE M. D'S.

BROTHER NEWTON:—I have the facts in a case of rival practice between an M. D. in the spirit world and a pair of M. D's in the form, if you think them of sufficient interest to give them in full—as the case can only be fully appreciated when the *whole* facts are known—they are at your service.

On Sunday evening, 3d inst., a boy of about five years, son of Mr. R. Fogg, 21 Charter street, Boston, accidentally swallowed a pin. The child was very much alarmed, became quite nervous, and had, during the night several spasms. In the morning the mother called upon Mrs. Ham, who had recently moved into the neighborhood, and was almost a stranger to Mr. Fogg's family. Mrs. Ham and Mrs. Little (formerly Miss Rachel Ellis) who is a *trance medium*, called in to see the child, whom they found in a high fever, with severe pain in the stomach, and very restless. Immediately on Mrs. Little's going near the little sufferer, she was entranced by the *spirit* of J. D. Fisher, M. D., who made an examination, and said the pin had passed into the stomach, that they must use three homœopathic antidotes, which he named—one to allay the fever, which was increasing; one to quiet the nerves, which were much excited, and one to be applied upon the throat and breast externally as an ointment. He said the child must be kept as quiet as possible. It is a fact worth noticing, that when the *medium* was entranced—which occurred as many as six or seven times during the day—the child became apparently easy, free from pain and fever, and the medium took them upon herself.

About this time, the father came in, and was told what advice they had received from Dr. F., the spirit physician; but, as he had no know-

ledge of, or *faith in, invisible* Doctors, he preferred to send for one who could make himself both seen and felt—especially the *latter*, in the shape of a bill for his services—and he therefore sent for Dr. —r, who, on examining the child, said the pin would do no harm, the child was suffering from a slight cold, and he ordered an *emetic*, in the form of hive syrup, with other appropriate remedies. While Dr. —r was giving his opinion of the condition of the child, and prescribing his remedies, the medium was exercised by the invisible Dr. F.; and when Dr. —r had left, he declared it *was* the pin which caused the pain, and advised—spirits seldom direct—the parents not to give the *emetic*, as it might cause the pin to take a position cross wise of the passage, or the point might be forced into the coating of the stomach, and thus prevent its removal. “But,” said Dr. F., “you must now decide whose prescription you will follow—do as your reason dictates. If you will follow mine I will do my best, with the aid of our heavenly Father, to save the child.”

On consultation, the parents decided to follow the prescription of the invisible M. D., as it was the *mildest*, and seemed the most rational, under the circumstances.

The child lay in a state of insensibility during most of the day and night of Monday, with turns of extreme pain in the stomach, Dr. —r informed the parents that he should leave the city on Tuesday morning, to be absent a short time, and referred them to Dr. K—k, should they need further medical advice.

On Tuesday morning, about seven o'clock, the child raised itself up, and leaning over the side of the bed, opened its mouth, and the *pin* came out, and fell into a bowl on the floor, with a loud noise; and after exclaiming joyfully that the pin had come up, he sank back into his former state of insensibility. The medium was again entranced, and the invisible Dr. F. ordered *three* drops of the *extract* of valerian every two hours.

Owing to the anxiety of the father, who lacked faith, the spirit-physician requested him to send for Dr. —k. He did so, and, after a careful examination of the case, he concluded that the pin *was* the cause of the pain and convulsions, and ordered thirty drops of the tincture of valerian.

After the departure of Dr. —k, the medium was entranced, and the spirit-physician said that *thirty* drops was too powerful, and advised to give only twenty. He also said the *crisis* would arrive at twelve o'clock *that* night, and it was desirable to keep the child as quiet as possible as it was a precarious case; and a large dose might be injurious.

During this consultation, the mother asked Dr. Fisher if the child would recover, to which he replied that he would do all in his power to save it, because its parents were so anxious. “But,” said he, “*little*

blue-eyed Katy, here with me, says she wants him to come to her." This remark astonished the parents, as they knew the medium had no knowledge that they had lost a little girl, next older than this little sufferer, who used to be very much attached to him ; and it probably turned the scale in favor of the invisible Dr., so only *twenty* drops were given. As the midnight hour approached, says a bright and lovely spirit-friend, who has aided me in this description, " the case became more and more alarming ; but, at twelve o'clock the child passed into a sweet sleep, and awoke calm and in full possession of his senses. Invisible angels hovered around the restored babe, and rejoiced that one of *their* number had succeeded in saving the child till its soul was more expanded, and fitted to grace a celestial bower.

" In the morning, Dr. —k called, and was very much astonished at the effect *his* prescription had produced. 'But,' said he, 'I made a *mistake* about the number of drops, it *should have been twenty* instead of *thirty* drops.' "

Fraternally yours,

D. K. MINOR.

UNITY AND DIVERSITY OF THE HUMAN RACE.

BY LIEUT. COL. CHARLES HAMILTON SMITH, K. H.

Although the existence of Man upon the face of the earth, to a very remote period, cannot be denied, it still remains a question in systematic zoology, whether mankind is wholly derived from a single species, divided by strongly marked varieties, or sprung successively or simultaneously from a genus, having no less than three distinct species, synchronizing in their creation, or produced by the hand of nature at different epochs, each adapted to the peculiar conditions of its period, and all endowed with the power of intermixing and reproducing filiations, up to a certain extent, in harmony with the intermediate locations, which circumstances, soil, climate, and food, necessitate. Of these questions, the first is assumed to be answered in the affirmative, notwithstanding the many difficulties which surround it; and a very recent author, of undoubted ability, has gone so far as to conclude that man necessarily constitutes but one single species. The inference, at first sight, appears to repose almost wholly upon authority without physiological assent, excepting where physiology itself rests again upon an assumed conclusion. Now, with regard to the second proposition, notwithstanding an unnecessary multiplication of species successively adopted by other philosophical physiologists, it cannot be denied that,

by their hypothesis, many phenomena, most difficult of explanation, are solved in a comparatively natural way, and so far deserve more implicit confidence. For the first, scientifically taken, reposes mainly upon the maxim in natural history, which declares "*That the faculty of procreating a fertile offspring constitutes identity of species, and that all differences of structure and external appearance, compatible therewith, are solely the effects resulting from variety of climate, food, or accident; consequently, are forms of mere varieties, or of races of one common species!*" * The second, on the contrary, while admitting the minor distinctions, as the effects of local causes, regards the structural, taken together with the moral and intellectual characters, as indications of a specific nature not referable to such causes, albeit the species remain prolific by inter-unions, which, according to them, are the source of varieties and intermediate races.

In systematic zoological definitions, the first may be regarded as sufficiently true for general purposes of classification; but, physiologically, it cannot be assumed as positively correct, since there are notable exceptions, most probably in all the classes of the animal kingdom, from the lowest up to the most complicated; and, therefore, when applied to mankind, it is of little weight, since even the exceptional law, assumed by the writer who regards the human races as necessarily of one species only, is more likely to operate in the usual generical form of animated beings, than by acting inversely, granting to one specified type the attributes that belong, in all other instances, to a genus; and so far supporting his own doctrine of a progressive creation. In physics, dogmas are admissible only so long as they are not disproved. Since the fissiparous propagation of some animals is established, "*Omne animal ex ovo*," is no longer asserted to be a universal maxim, nor that all parturition of mammalia is derived wholly from uterine gestation; for, without referring to classes of a lower organization, fertile offspring is obtained among several genera of brute mammals, from the union of two or more so-called distinct species; or the definition of that word is several ways incorrect. Frederic Cuvier, sensible of the fallacy embodied in the maxim above quoted, endeavored to prop it up by an argument drawn from the asserted gradual decrease of prolific power in a breed of hybrids, obtained from the union of a Wolf and Dog, reared by Buffon; an experiment often referred to, but not carried out with the care and perseverance required to render it of substantial value.

We have, for example, among carnassiers, the Wolfe, Dhole, Chakal, and Dog; that is, all the diurnal canidæ, if the dogma were true, would form only one species, diversified merely by the effects of chance, food,

* Buffon and Cuvier have made their definitions somewhat more complicated, but essentially the same.

and climate, though all of them reside together in the same regions, such as India, and maintain their distinctions; or the species *Canis* alone, as now classified, must offer the union of three or more, aboriginally different. This is plainly indicated by the great inequality in the number of mammæ; for they are not always in pairs, and vary from one individual to another,—from five and six, to seven, eight, nine, and ten.* No condition of existence that we know of can produce such an anatomical irregularity, without a presumption that it arises from the intermixture of different types; and the opinion is further borne out, by other structural differences in dogs, strictly so called, amounting to a greater diversity of forms than there are between that species and the Wolf, *Dhole* or *Chakal*; differences which maintain themselves, with very slight modifications, in the extreme climates, whither man has conveyed the various races, large or small, and amounting, in some cases, to greater hindrance to the continuation of so-called varieties than are recorded to have obstructed the experiment between the Wolf and Dog already noticed.

The *Felidæ* offer another instance of blending two or more species without apparent difficulty. The breeds of the domestic cats produced with the wild species of the Himalaya Mountains, the booted of Egypt (*Felis Maniculata*), the wild Indian (*Felis Penantii*), and the original tortoise-shell,—all regarded as distinct; yet remaining prolific, with but small appearance of being varieties.†

Among Pachyderms, the Horse, and, still more evidently, the domestic Hog, by the great irregularity in the vertebral column, &c., indicate a plural origin.

Again, in *Ruminantia*, Goats and Sheep intermix, producing permanently fertile hybrids; although the genus *Ovis*, exclusive of the Argalis, offers several species in a wild state, which have themselves every appearance of being the types of different domestic races, that have been blended into common sheep after they had been separately subjugated. Such are the *Sha*, a species of Little Thibet; the Koch of the Suleimany range, having only five molars; the Persian sheep of Gmelin; and the bearded or Kesch of Africa, which is sufficiently aberrant to have been placed in a sub-genus, denominated *Ammotragus*. Another example may be pointed out in the promiscuous breeding of common cattle with Zebu (*Bos Gibbosus*), (a species born with two teeth already protruded) with the Gayal (*Bos Gavæus*); and with the grunting Ox (*Bos Poephagus*)

* On the property of a relative, there was lately a bitch, of the Spanish mastiff breed, twenty-nine inches at the shoulder, who brought forth twelve puppies at one birth: indicating even a greater disturbance in the original species, and proving that mares are by no means as sterile as is pretended.

† There is, besides, the brown, blackfooted cat of north-eastern Russia, and others that may claim a distinct origin; but whether the Jaguar of South America, and the black variety (*Jaguarete*), forming a common cross-breed with the Leopard of the east continent, in our itinerant menageries, be successively prolific, is not satisfactorily determined, though the hybrids so obtained are asserted to be stronger and healthier than a genuine breed.

Finally, let one more instance be named from among the *Rodentia*, where the Hare and Rabbit of Europe, and the variable Hare of America, produce a continued progeny; more particularly when the hybrids are again crossed with one or other of the pure species—a condition likewise the case with all the foregoing.

Those who, in the eagerness of defending a dogma, have erroneously assumed that the conditions of hybridism, among animals in a state of nature, were well understood, have likewise asserted that they were confined to domesticated animals, or, at most, to cases where one of the parents was domesticated; and, therefore, in all cases, formed vitiated, degraded, and exceptional instances, should likewise have reflected, when the question is raised respecting the specific distinctions of Man, that if his influence be thus powerful upon the brute creation, it should not be denied to be still more efficient between the species of his own genus, where the degradations inflicted by slavery, and the corruption of so many varied institutions, have an empire independent of climate and food in much more durable operation.

Enough, we deem, has been said, to satisfy the reader of the exceptional character of the definition above quoted, and, therefore, that it is not one to be assumed, with confidence, on the question of the typical forms of Man.

Reverting to Buffon's experiment of breeding between the Wolf and the Dog, intended by him more with a view to ascertain the reality of their common origin, or specific identity, and by Frederick Cuvier pointed out as solved, because, according to his view, it established an increasing sterility in the successive generations, we have already stated, that neither sufficient care nor continuity was given to the experiment; and that one single pair, of homogenous origin, continuing propagation through successive offspring, without a single cross of renovating blood, would, in all probability, end in similar sterility, or at least in sensible degradation. Hence it remains to be proved, whether it would not hold equally between two such dissimilar forms of Man, as a typical African negro and European, conducted upon the same principle, of admitting no intermixture of a single collateral. We doubt, exceedingly, if a mulatto family does, or could exist, in any part of the tropics, continued to a fourth generation, from one stock; perhaps there is not even one of five generations of positive mulattoes (hybrids in the first degree), from different parents, but that all actually require, for continuity at least, a long previous succession of foreign influences of white or negro, mestise, quartroon, sambo, native Indian, or Malay blood, before the sinew and substance of a durable intermediate race can be reared.

When the case is referred to Mongolic blood, placed in similar circumstances, or when merely kept approaching to equal proportions with that of a Caucasian or Ethiopian stock, or even with any very aberrant, the

effect would be the same. If the moral and instinctive impulses of the beardless stock be taken into account, they will be found to operate with a singularly repulsive tendency. Where the two types come in contact, it produces war, ever aiming, on the Mongolic side, at extermination, and in peace striving at an absolute exclusion of all intercourse with races typically distinct. In the wildest conquering inundations, lust itself obeying its impulses only by a kind of necessity; myriads of slaves carried off and embodied, still producing only a very gradual influence upon the normalisms of the typical form, and passing into absorption by certain external appearances, with very faint steps.*

War and slavery seem to have been, and still are, the great elements, perhaps the only direct agents, to produce amalgamation of the typical stocks, without which no permanent progress in the path of true civilization is made. From war has resulted the intermediate races of man, in the regions where the typical species overlapped, strove for possession, and were forced to withdraw, or to submit to absorption. Periods of repose seem even to be requisite before new influences are efficient; and thus, by degrees, commences that state of amalgamation which the necessities of the case, and the conditions already mentioned, prescribe to generate secondary forms of Man, by combinations, where new habits, new dialects, new articles of food, together with at least change of climate in one of the constituents, had their legitimate sphere of action. It is thus, where the foreign influence of infusion is modified by a change of climate, that mixed races spring up and have a continuous duration beyond the pale of their primitive centres of existence, until the ground is contested by the purer races, when they fall a prey to the victors, are exterminated, absorbed, or perish by a kind of decreasing vitality, or are entirely obliterated.†

The centres of existence of the three typical forms of man, are, evidently, the intertropical region of Africa for the woolly-haired, the open elevated regions of north-eastern Asia for the beardless, and the mountain ranges towards the south and west for the bearded Caucasian. But, with regard to the western hemisphere, it may be asserted that it is not a centre of any typical stock, since the primeval Flatheads have already disappeared; and, though the partial population of the bearded form had been overwhelmed by the Mongolic, it is in turn now fast receding, and the woolly-haired, brought in chiefly by modern navigation,

*This aversion to interunion with the bearded races is a result of experience, proving the superior activity of those who have sprung from such races, and become conquerors. Genghiz, Timur, and Nadir Shah, were directly, or in their ancestry, descended from Caucasian mothers; and hence, also, the jealous exclusion of European women from China.

† Yet this apparent obliteration must ever affect subsequent forms and mental conditions in the victors, which the physiologist ought to bear in mind, where known, or indicate when only suspected.

it may be foreseen, will ultimately secure to itself a vast homogeneous region, without other change in characters than slight intermixture, advancing education, and local circumstances, can effect.

Although, on debatable ground, a race may be dislodged, evidence of their having had possession of it remains in the population of the more inaccessible mountains and forests; and this fact is oftener observable when distinct races of the same type have contested the tenure of the soil. We see both these cases repeatedly exemplified in all the more isolated mountain systems, for the chains are guides to further progress. It is shown in the Neelgherries, the Crimea, the Carpathians, the Pyrenees, the Alps, the Atlas, and even in the group of Northern South America—all the residence of very different tribes, driven to take refuge in them at different periods, and a single ridge or valley often separating people totally distinct in religion, language, and aspect. The conditions of their several states of existence often produce a more certain and impressive history of the transactions in foregoing ages, in a given country, than its best chronicles afford.

Thus, the temporary tenure of Caucasian tribes, the Kintomnoey, Scythi, Yuchi, Yeta, and Sacæ, and the overlapping nations in the north-east of the centre, and in north-western Asia, is proved by their insulation or expulsion by the Mongolic, to whom the whole expanse is more genial; while, for the some reason, this last named stock could not maintain its conquests in Europe, nor to the south of the central ridge in Asia.

But the white and negro races of Africa readily intermix. The woolly-haired form has there no pretensions on the debatable land between them. The Caucasian might have assumed mastery beyond it, had not the force of nature interposed; for this race does not and cannot multiply in the centre of Negro existence; and in the warmer valleys of the intermediate spaces, such as that of the Nile, only a mixed Semitic stock possesses durability. It has been calculated, that, since the introduction of the Mameluke power, not less than five millions of well-chosen colonists, of both sexes, from higher Central Asia, have been introduced, not to wear out a life of slavery, but one of power and rule; yet no fourth generation of this stock can anywhere be shown in Egypt, even with all the additional aid of Syrian, and Persian females, to supply the deficiency.* The force of a true Negro expansion is felt coming from the centre of Africa. It presses upon the Caffres, the Abyssinees, and the west coast of Nigritia. Morocco is already ruled by black sovereigns; and the antique semi-Caucasian tribes of the north part have greatly diminished.

As it is with individual life, so families, tribes, and nations, most

* The same result is asserted to be observed on the banks of the Ganges; though, in the South Sea Islands and Australia, the bearded stock multiplies in itself, and with semi-Caucasian Malay races.

likely even races, pass away. In debatable regions, their tenure is only provisional, until the typical form appears, when they are extinguished, or found to abandon all open territories not positively assigned them by nature, to make room for those to whom they are genial. The effect is itself a criterion of an abnormal origin; for a parent stock a typical form of the present genus or species, perhaps with the sole exception of the now extinct Flatheads, is, we believe, indestructible and ineffaceable. No change of food or circumstances can sweep away the tropical woolly-haired man; no event, short of general cataclysm, can transfer his centre of existence to another; nor can any known cause dislodge the beardless type from the primeval high north-eastern region of Asia and its icy shores. The white or bearded form, particularly that section which has little or no admixture, and is therefore quite fair, can only live, not thrive, in the two extremes of temperature. It exists in them solely as a master race, and must be maintained therein by foreign influences; and the intermediate regions, as we have seen, were in part yielded to the Mongolic on one side, and but temporarily obtained, by extermination, from the woolly-haired on the other.

SPECIES OR TYPICAL FORMS OF MAN.

Whether we take the three typical forms in the light of distinct species, or view them simply as varieties of one aboriginal pair, they appear immediately two others intermediate between them, possessing the modified combination of characters of two of the foregoing, sufficiently remote from both to seem deserving, likewise, the denomination of species, or at least of normal varieties, if it were not the same difficulty obtrudes itself between every succeeding intermediate aberrance. Hence, from the time of Linnæus, who first *ventured* to place Man in the class Mammalia, systematists have selected various diagnoses for separating the different types or varieties of the human family; such as the form of the skull, the facial angle, the character of the hair, and of the mucous membrane. But the skeleton and internal structure may not have been sufficiently examined in all conditions of existence.

It does not appear that a thorough research has yet been made in the successive cerebral appearance of the fœtus, nor of the character the brain of infants exhibits, immediately after parturition, in each of the three typical forms. M. de Serres, indeed, has led the way, and already, according to him, most important discoveries have resulted from his investigations; for, should the conditions of the cerebral progress be more complete at birth in the Caucasian type, as his discoveries indicate, and be successively lower in the Mongolic and intermediate Malay and American, with the woolly-haired least developed of all, it would follow, according to the apparently general law of progression in animated nature, that both—or at least the last met-

tioned—would be in the conditions which show a more ancient date of existence than the other, notwithstanding that both this and the Mongolic are so constituted that the spark of mental developement can be received by them through contact with the higher Caucasian innervation; thus appearing, in classified zoology, to constitute perhaps three species, originating at different epochs, or simultaneously in separate regions, while by the faculty of fusion with the last or Caucasian, imparted to them, progression up to intellectual equality would manifest essential unity, and render all alike responsible beings, according to the degree of their existing capabilities—for this must be the ultimate condition for which Man is created. Fanciful though these speculations may appear, they seem to confer more harmony upon the conflicting phenomena surrounding the question, than any other hypothesis that rests upon physiology, combined with geological data and known historical facts.*

How much remains still to be done, may be further instanced in the mental faculties, which have been even more neglected; neither have they noticed religious and traditional opinions and practices; and the connection they have with the external world assuredly demands rigorous and dispassionate inquiry. In general, the leading character, somewhat arbitrarily chosen, is held up as singly sufficient and uncom-

* The higher order of animals, according to the investigations of M. de Serres, passes successively through the state of inferior animals, as it were *in transitu*, adopting the characteristics that are permanently imprinted on those below them in the scale of organization. Thus, the brain of Man excels that of any other animal in complexity of organization and fullness of developement. But this is only attained by gradual steps. At the earliest period that it is cognizable to the senses, it appears a simple fold of nervous matter, with difficulty distinguishable into three parts, and having a little tail-like prolongation, which indicates the spinal marrow. In this state it perfectly resembles the brain of an adult fish; thus assuming, *in transitu* the form that is permanent in fish. Shortly after, the structure becomes more complex, the parts more distinct, the spinal marrow better marked. It is now the brain of a reptile. The change continues by a singular motion. The *corpora quadrigemina*, which had hitherto appeared on the upper surface, now pass towards the lower; the former is their permanent situation in fishes and reptiles, the latter in the birds and mammalia. This is another step in the scale. The complication increases; cavities or ventricles are formed, which do not exist in either fishes, reptiles, or birds. Curiously organized parts, such as the *corpora striata*, are added. It is now the brain of mammalia. Its last and final change is wanting, that which shall render it the brain of Man, in the structure of its full and human developement. But although, in this progressive augmentation of organized parts, the full complement of the human brain is thus attained, the Caucasian form of Man has still other transitions to undergo, before the complete *chef d'œuvre* of nature is perfected. Thus, the human brain successively assumes the form of the Negroes, the Malays, the Americans, and the Mongolians, before it attains the Caucasian. Nay, more, the face partakes of these alterations. One of the earliest points where ossification commences is the lower jaw. This bone is therefore sooner completed than any other of the head, and acquires a predominance which it never loses in the Negro. During the soft pliant state of the bones of the skull, the oblong form which they naturally assume approaches nearly the permanent shape of the American. At birth, the flattened face and broad smooth forehead of the infant; the position of the eyes, rather towards the sides of the head, and the widened space between, represent the Mongolian form, which, in the Caucasian, is not obliterated but by degrees, as the child advances to maturity.

bined with others,—some of the most important points in the question remaining unnoticed,—and sometimes the conclusions are drawn at variance with the systematic rules prescribed in zoology on all other occasions. No common concert is the result of this variety of systems; and a good number of arbitrary divisions and causeless names are introduced,—the proof how little zoologists are agreed in their views:—while the main points are scarcely influential; and more than justifiable stress is laid on coincidences of language, which, notwithstanding they have unquestionable weight, are not as yet sufficiently discriminated for the general acquiescence of linguists, and should, moreover, be used with some regard to the occasional oblivion of a parent tongue, by the encroachment of another, brought in vogue by a conquering people.*

All, however, appear to have taken but slight notice of numerous races of the several forms of Man, which have been entirely extinguished, and to have assumed, for incontrovertible, that the structural differences observable in nations are solely the result of changes of climate, food, and other conditions of existence, which a careful attention to history does not confirm; and which, if they operated at all, must be a result of the long-continued action of the same causes upon the portions of mankind placed within the sphere of their operation, such as arid or moist tropical heat, arctic cold, open mountain ridges, or low swampy forests; yet there is so little certainty that such causes do or would effect the modifications ascribed to them, that it is not even proved they influence the brute creation to any extent, except in clothing; and the three normal forms of Man, in every region which is sufficiently genial to sustain the persisting duration of one of them, feel the effect but slightly; and as *there are only three who attain this typical standard, we have in them the foundation of that number being exclusively aboriginal.*

This inference is further supported by facts, which show, if not a succession of distinct creations of human forms, at least probabilities that their different characteristics are of a remoter date than the last great cataclysm of the earth's surface; for the admitted chronological data do not give a sufficient period of duration between that event and the oldest picture sculptures of Egypt, to sanction the transition from Caucasian bearded, to the Negro woolly-haired, or *vice versa*, as both appear on the monuments. In that case, the operation of the decided

* We refer to such as the dialects of ancient Italy, Etruscan, &c., obliterated by the Roman Latin; the Celtiberian and Turdetan, by the Latin and Spanish; the Syriac by Arabic; Celtic by the Latin and French; the Celtic of Britain by the Saxon and English; the Pelhevi and Zend by Perso-Arabic; the Mauritanian by the same; and many more. Those who wish to view the abstract forms of the classifications of Man, zoologically considered, will find an interesting article in the Edinburgh Journal of Physical Sciences, by William Macgillivray, fol. vol. i.; and in the Animal Kingdom, commenced by Linnaeus Martin; two works, which, it is to be regretted, were discontinued from want of public support.

changes would have passed through all their main gradations in three or four centuries, without any subsequent perceptible addition in as many thousand years ; * or should the beardless stock, which never becomes intensely black, be regarded as intermediate, the difficulty is increased ; and it may be remarked, in addition, that the first admissible appearance of this type, in historical records of the west, is incomparably more recent. Cuvier, and other eminent writers, viewed the typical forms of Man to have descended from different high mountain chains of the world after the deluge, and therefore dated them at least as old as that period. But if they were in their characteristics the same before, by what force in nature did they suddenly, in a short time, change to their present distinctions, after that event ? Or if they were clearly possessed of them, then the remoteness of the time renders all trustworthy decision impossible, or favors, more than it contradicts, that the tropical conformation was the most general, and the Mongolic next, because both extremes of temperature are not incompatible with its vitality ; and the bearded type last, the highest, the best endowed, and destined ultimately to elevate the others by its contact ; and, finally, supports the same facts in the location of species which are observed to exist in the distribution of animals and plants in particular regions, according to their nature and structure. Thus, reasoning merely from facts, the woolly-haired type again bears tokens of greater antiquity than either of the other, and it may have been of Australasian origin ; not necessarily black, for color alone is of very secondary importance. Other distinctions of a specific character will be found, when those of the three forms are explicitly enumerated ; and thus far their separation as species might be claimed as established, but that there remain still other considerations which should not be overlooked, since they tend to an opposite conclusion.

Among these, perhaps not one is more forcible than the fact that the lowest form of the three is the most ready to amalgamate with the highest. Again, that both the beardless and woolly-haired acquire the Caucasian expression of beauty from a first intermixture, and very often both stature and form exceeding either type ; and, in the second generation, the eyes of Mongoles become horizontal, the face oval. The crania of the Negro stock immediately expand in their hybrid off-

* There are, besides, such facts as the perfection of style in building, in drawing, and in hieroglyphic intaglio sculpture, remarkable in the oldest monuments ; not surpassed, but even receding to inferior execution, in subsequent ages. A national multitude must have risen out of few parents—all the subordinate arts invented, and so far carried to perfection, as to be available for scientific purposes, such as architecture, &c., in some cases exceeding our present capacities, or demanding the utmost ability in the moderns to equal. All this, without mentioning Etruria, Bactria, Assyria, India and China.

spring, and leave more durable impressions than when the order is reversed. Even from the moment either typical stock is itself in a position to be intellectually excited by education, it is progressive in development in succeeding generations. Here, then, at the point of most intense innervation, the spark of indefinite progress is alone excited and communicated in power, precisely according to the quantity received. The intention of an aboriginal unity of the species is at least so far indicated by the circumstance of Man's typical stock, having all a direct tendency to pass upwards towards the highest endowed, rather than to a lower condition, or to remain stationary. For the rest, gestation, puberty, and duration of life, exclusive of accidental causes, are the same; and in topographical location, though each is possessed of a centre of vitality, yet all have races and tribes scattered in certain directions through each other, and to vast distances, at the very first dawn of historical investigation.—*Natural History of the Human Species.*

IMPROVEMENT OF WOMEN.

This week, the Woman's Rights Convention commences its Session in Cincinnati.

The merits of this movement for the benefit of women, have been considerably obscured by the ridicule attached to the idea of absolutely equalizing the sexes, which experience shows to be impossible, and by the apparent extravagance of demanding the right of suffrage for women, when the majority of the sex by no means desire it. But, setting aside all misrepresentation and ridicule, no one can doubt that the advancement of the human race depends much upon the improvement of the condition of woman; especially in reference to education, health, and pecuniary independence. The following extract from a letter from an American lady, published in the *Globe*, presents a vivid picture of woman's degradation in Europe.

In France, Switzerland and Austria, I have seen the field covered with women ploughing, getting out or spreading manure, digging and ditching, working on railroads, and carrying loads of dirt or manure on their heads in bags or baskets; they are so sunburnt as often to be blacker than many colored persons, wrinkled, and sad looking as if they had grown old before their time, and had never a happy feeling. Their miserable hovels are usually surrounded with mud and filth, with pigs or cows before the door; the barn and house are mostly together, scarcely a slight partition dividing them. When the poor women have finished their hard day's work, (and this I observed was prolonged till dark) they pick up their children, and go to their comfortless homes. These people do not own the land they work on, and they may be turned away from their poor homes when a new master comes.

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TO STUDENTS OF ANTHROPOLOGY.

The editor of the *JOURNAL* proposes to give, commencing on the 18th of October, a course of thorough

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to a select class, to be composed of *practical phrenologists, public lecturers, scientific teachers, agents for Buchanan's Anthropology, medical students, and other earnest enquirers, male and female, who wish to become familiar with the new science.*

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The above will probably be the only opportunity afforded this year for acquiring in so short a space of time a thorough knowledge of the new Anthropology, and in order to abridge as much as possible the time and labor of the course, it is recommended that all who design attending should previously make themselves thoroughly acquainted with Buchanan's system of Anthropology.

It is evident that in the progress of the human race, a new profession of high intellectual character is demanded,—a profession neither medical nor clerical in its character, but performing many of the functions of both, in assisting the moral and physiological improvement of man,—a profession more comprehensive and elevated in its character than that of the mere practical phrenologist,—a profession which shall embrace the highest knowledge of Anthropology and its collateral sciences, to apply them to the benefit of individuals and communities, aiding them in the great work of moral, intellectual and physiological culture. In short, many of the most important offices of the medical, phrenological and clerical professions belong to the profession of the thorough Anthropologist, whose duty it will be hereafter to teach in the community the laws of health, growth and development, and the best methods of retrieving moral and physiological errors.

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The eleventh winter session of the *Eclectic Medical Institute* will commence on Monday, October 15th, 1885, and continue sixteen weeks, in the College edifice corner of Court and Plum streets, Cincinnati. Gratuitous preliminary lectures will be delivered from the first to the fifteenth of October, and the dissecting rooms will be open.

The Spring session begins in February, immediately after the close of the winter session, and embraces a full course on the same terms. Students wishing to be received as private pupils can make arrangements with members of the Faculty.

EXPENSES, &c.—The College fees are as follows: matriculation, \$5; tuition, \$25; graduation, \$25; Demonstrator's ticket for those who dissect, \$5. Boarding, \$3.00 to \$3.00 per week. All are required to engage in dissection at least one session before graduation. All students are expected to bring and present to the Dean satisfactory testimonials of the time they have devoted to medical study, and of their moral character. The requisites for graduation are a good moral character and three years of medical study, during which time at least two full courses of medical lectures must be attended, one of which must have been in the Institute.

TEXT BOOKS.—The text books recommended are as follows:—*Chemistry*—Fowles & Gardner, Turner. *Anatomy*—Wilson, Harrison, Horner. *Physiology*—Kirke & Paget, Dunglison, Carpenter. *Materia Medica*—American Eclectic Dispensatory, United States Dispensatory, Pereira. *Botany*—Griffith's Medical Botany, Bickel's Botany. *Practice*—Newton & Powell's Eclectic Practice, Jones' American Eclectic Practice, Wood, Watson. *Pathology*—Williams. *Surgery*—Hill's Eclectic Surgery. *Obstetrics*—King, Meigs, Ramsbotham, Churchill.

Graduates of the Institute, or of other respectable schools, are admitted to attend the lectures by paying the matriculation fee. Gentlemen who have graduated at other colleges may obtain much additional knowledge by attending a course in the Institute. A liberal courtesy is inculcated and practiced by the Faculty.

For further information, address

J. R. BUCHANAN, M. D., *Dean of the Faculty.*

The members of the Faculty may be found at their offices as follows:—Prof. Sherwood, No. 243 Court street, near the Institute. Profs. Cleveland and Hoyt, and Prof. King, Seventh street, near Elm. Prof. Newton, Seventh st., between Vine and Race. Prof. Freeman, corner Sixth and John. Prof. Buchanan, No. 5, over the Post Office, where students will call on arriving in the city.

Buchanan's

Journal of Man.

VOLUME 5, NO. 11.—NOVEMBER 15, 1855.

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CINCINNATI:

Dr. J. R. Buchanan, Editor & Proprietor;

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Sharp Criticism.

The new work, "*Leaves of Grass*," so highly praised by Ralph Waldo Emerson, is thus demolished in the "*Criterion*," a new literary weekly journal, published in New York.

"*Leaves of Grass*. By Walt. Whitman. 1855.

An unconsidered letter of introduction has oftentimes produced the admittance of a scurvy fellow into good society, and our apology for permitting any allusion to the above volume in our columns is, that it has been unworthily recommended by a gentleman of wide repute, and might, on that account, obtain access to respectable people, unless its real character were exposed.

"Mr. Ralph Waldo Emerson either recognises and accepts these '*leaves*,' as the gratifying results of his own peculiar doctrines, or else he has hastily endorsed them, after a partial and superficial reading. If it is of any importance, he may extricate himself from the dilemma. We, however, believe that this book does express the bolder results of a certain transcendental kind of thinking, which some have styled philosophy.

"As to the volume itself, we have only to remark that it strongly fortifies the doctrine of the Metempsychosists, for it is impossible to imagine how any man's fancy could have conceived such a mass of stupid filth, unless he were possessed of the soul of a sentimental donkey that had died of disappointed love. This poet (?) without wit, but with a certain vagrant wildness, just serves to show the energy which natural imbecility is occasionally capable of under strong excitement. * *

"Thus then, we leave this gathering of muck to the laws which, certainly, if they fulfil their intent, must have power to suppress such gross obscenity. As it is entirely destitute of wit, there is no probability that any one would, after this exposure, read it in the hope of finding that; and we trust no one will require further evidence—for indeed, we do not believe there is a newspaper so vile that would print confirmatory extracts.

"In our allusion to this book, we have found it impossible to convey any, even the

most faint idea of its style and contents, and of our disgust and detestation of them, without employing language that cannot be pleasing to ears polite; but it does seem that some one should, under circumstances like these, undertake a most disagreeable yet stern duty."

"THE SPIRITUAL MESSENGER" is the title of a new Spiritual newspaper published in Cincinnati, edited by Dr E. MEAD. It is published weekly at \$2 per annum, and issued in a fine style of typography. It is devoted mainly to spiritual phenomena and principles.

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BUCHANAN'S

JOURNAL OF MAN.

VOL V.

NOVEMBER 15, 1855.

No. 11.

WHAT IS LIFE?

Speculations upon the nature of life have long occupied the attention of physiologists. In the progress of the present times, abstract speculations of this character have given place to the inductive investigations of positive science, and medical inquirers generally, are content to gather facts and rectify their observations, by carefully repeated experiments and examinations, without being in haste to arrive at the final conclusions which their accumulated facts may ultimately indicate.

In this spirit of inductive research, let us look at the obvious facts concerning life, which are furnished by the present advanced condition of Physiology and Anatomy.

One conspicuous universal fact bears directly upon the question of the nature of life. The development and continuance of life, in both the animal and vegetable kingdoms, is everywhere dependent upon the presence of the atmosphere, but especially upon the presence of oxygen gas, which is the efficient element of atmospheric air. Rob the earth of its atmosphere, and its surface would be but a dreary desert, presenting nothing but water and rocks, with disintegrated surface, produced by heat, cold and moisture. Without the atmosphere, the mineral kingdom alone could exist, with nothing to vary its appearance but the heat and cold produced by the change of seasons.

All animal beings live by means of contact with the atmosphere, and although in some instances, frogs have preserved their vitality in a very

small portion of air, confined in rocks or trees, it was but a dormant vitality with no active operation.

When we cease to breathe we soon cease to live. Life springs from respiration, because this respiration introduces oxygen gas, which imparts its vitalizing influence to the entire constitution as it passes through all parts of the body, by the circulation of the blood. This vitalizing power of oxygen is derived from the fact that it contains a great amount of the imponderable agents, upon which all the changes of matter depend. Solid matter is lifeless, and incapable even of chemical action; hence without the fluid form of matter there could be neither vegetable nor animal life. In passing into the liquid form, matter unites with a greater amount of the imponderable agents, than it previously possessed. A still greater amount of caloric and electricity is taken up, when it passes into the gaseous form. But in the still subtler forms of active substance which cannot be grasped, and which are imponderable, still greater freedom of action obtains, and the imponderable agents are not only active themselves, but impart activity to solid matter, when they combine with it or change its form to the liquid or gaseous. Gases are the most attenuated forms of positive matter with which we are acquainted, and contain a greater amount of the imponderable agents by which their gaseous form is preserved. Hence it is from gases that we derive the supply of imponderable agents which maintain the actions of life. It is from oxygen gas that we continually derive the motive powers of life. The atmosphere around us, is a vast magazine of vital force, and as we inspire the air, the oxygen which penetrates the blood by the laws of diffusion between liquids and gases, circulates with the blood throughout the entire frame, and by combination with the substance of the blood and the tissues, changes its form, and evolves caloric and other imponderable agents necessary to life.

Thus man lives continually by the influx of vital power, from the vast resources of the atmosphere. The machinery of life is kept in motion only so long as the current of vital force from its vast atmospheric reservoirs flows through the apparatus of the body. As a mill moves when propelled by water, so does the vital machinery of man act, when propelled by the imponderable fluids from the atmosphere; ceasing as soon as the moving current ceases—ceasing in each part of the limbs when the oxygen current ceases to supply that part—ceasing in the entire body when the oxygen current is insufficient for its action. Thus when the current of oxygenized blood is shut off from a limb or any circumscribed part of the body by tying or obstructing all the blood vessels which could possibly supply it, the death of that part commences, and soon gangrene is developed—the flesh is disorganized by putrefaction, as though it had been cut out of the body and left to decompose in the atmosphere.

If the current of organized blood is shut off from the brain by ligatures upon the blood vessels of the neck, our entire conscious existence is arrested, and a blank produced in the phenomena of the mind. On the other hand, in proportion as the supply of oxygen by oxygenized blood is increased, or in other words in proportion as the circulation of red arterial blood is more active in every part of the frame, so are the vital powers increased, the mental phenomena being generally proportioned to the intensity of the circulation in the brain, and the powers of the various organs of the body proportioned to their supply of blood.

But here we may observe another important fact, that although the supply of blood determines the phenomena of life, the supply of blood is not sufficient, independent of nervous influence. When the nervous influence is withdrawn from any part, the evolution of heat is diminished and the phenomena of life are materially changed. The temperature of a paralyzed limb, is lower than that of the sound one, and while the withdrawal of nervous influence thus lowers the temperature, an irritative excitement in the nervous system greatly elevates it. Thus every local irritation of the nervous system develops heat; and inflammation, which depends upon irritations of the nervous system, is accompanied by a great exaltation of the temperature.

There may be then, a marked increase or decrease of the heat and nervous force of any part, according to impressions which are made upon its nerves. Thus under the influence of certain sedative and refrigerant medicines, the skin becomes cool, and a chilly sensation is diffused throughout the body.

The influence of the will and of nervous excitement in the different parts of the body, thus continually modifies the calorific process, and the evolution of nervous energy.

We are thus brought to the conclusion that life is a process which depends upon the conjoint action of oxygen through the blood, and of the nervous system upon which it acts, and which in turn reacts, modifying the vital processes and the reception of oxygen.

In proportion to the consumption of oxygen is the extent or amount of the vital phenomena, and in proportion to the development of the nervous system, is the character which life presents—limited and almost vegetative in its character, when the nervous system presents only a few threads—more complicated and intellectual when it is gathered in the form of ganglia—attaining a far higher development in vertebrated animals, which have a brain and spinal cord, and attaining its maximum development in man, with a convoluted brain of complex and intricate structure, which operates under the influence of red blood, animated by extensive respiration.

CHAPMAN'S PRINCIPIA.

A friend in Philadelphia has forwarded a copy of a small monthly sheet entitled the "Monthly Rainbow," or "Chapman's Precalculations for Elementary Changes," which is the singular title of a very remarkable and unique publication.

The "Monthly Rainbow" is devoted to the publication of certain astronomical calculations by Dr. L. L. Chapman, which are supposed to indicate the conditions of the weather and other electric influences which operate upon the human constitution as well as upon inanimate nature—governing the development of Epidemics, Rains, Winds, Frosts, Storms and Earthquakes. One column of the publication is given to these calculations of atmospheric changes, and the remainder of the sheet is occupied by the stereotyped explanatory matter, which is necessary to the understanding of the table of calculations. These calculations of elementary changes are, according to Dr. Chapman, "based upon the discovery of the physical laws and harmony of electrical action pervading the solar system, as involved in the differing effects of light, modified or polarized by differing angles of reflection on a large scale."

The following is the introductory explanation which Dr. Chapman gives of his discovery:

"The discovery of those laws of nature which regulate the changes of the elements, and their development, to an extent which would admit of the precalculation of those changes for an indefinite period in the future, has been a subject of eager but fruitless research by mankind in all ages; whilst the numerous meteorological observatories throughout the United States, Canada, Europe, Northern Asia, at the Cape of Good Hope, in the islands of the South Sea, &c., give evidence of the deep interest at present pervading the scientific world, in reference to their discovery.

"Indeed, what subject of a physical character can be more universally or importantly useful to mankind, than the discovery of those natural laws which regulate the sweeps of desolating pestilence, (the cholera, &c.) of destructive storms on land and sea; of withering blight; or of those less prominent, but constantly occurring changes in the electrical condition of the atmosphere, which by their physical effect on the organization of animal life, control and are so constantly changing the phases of sickness, or the health, feelings, and humors of mankind, the dispositions of the animal creation? &c.

"For every variation in the health, feelings and humors of mankind, and in the minutiae of physical life, depends upon, and fluctuates with, the changes and fluctuations in the quantity and modification of the electricity of the atmosphere, supplied as stated in the theory following.

"The circumstance which led to the discovery of these important laws of nature, are simple in their character. Some nine years ago my attention was drawn to their investigation, from noticing the correspondence between the changes of the atmosphere, and the paroxysms of a chronic nervous ailment with which I was afflicted, and from which I had despaired of obtaining permanent relief. I was urged on by the desire of knowledge which might involve the future enjoyment of my health, and the conviction that electricity, (being analogous to, if not identical with, light,) was not confined to the earth exclusively, but that it was the common property of the solar system, transmissible with the freedom and velocity of light, from one body of that system to another; and that its operation on *that* extended scale, involved the changes of the elements, as well as the movements of the heavenly bodies.

"I have not space here to narrate the progress of my investigations, and the remarkable corroborations which have been constantly transpiring during that interval—sufficient, when known, to astonish mankind. Some are briefly glanced at in the notices of the press on the fourth page but they are given more at length in the first section of my Principia.

"As will at once be seen, the terms of this sheet are not based upon the expenditure of paper and printer's ink, for the tables and notes of precalculation will be the only matter which will be changed each month. The other matter, being indispensable for explanations, &c., will remain. These precalculations have each one to be made out by rules similar to the elements for eclipses. They require long and tedious study, involving the most wearisome mental labor to make out. So much so, that my time left, in connection with limited compensation, &c., has been insufficient to enable me to push the subject, and had I not been conscious of involved responsibility to mankind in bringing a discovery so important to practical utility for their benefit, I should have given up its publicity long since.

"Hoping now to be able to devote my time chiefly to the subject, I have undertaken to give an additional series of calculations on the third page, equally important, in many cases, with that which I have given for several years past, and trust the consequent change in the terms of the RAINBOW, for the purpose of sustaining an increased effort in giving a more broadcast diffusion to knowledge so important, and increase facilities for due attention and further investigation, will meet the approval of my friends and the public.

L. L. CHAPMAN.

"THEORY.—In the Solar Spectrum formed by the prism, we find that rays of light, polarized in some angles, will, when converged, perfectly magnetize unmagnetized wire in less than an hour; whilst rays polarized in other angles, will have no such effect. Here we have the fact experimentally proved, that light, polarized in some angles, like the violet, blue, &c., will supply many times more electricity than when polarized in others, like the red ray, &c.

"Hence the proof by analogy is positive, that currents of rays, polarized by reflection from the different bodies of the solar system, sometimes enveloping the entire earth, must produce the same effects on a more extended scale, and supply more or less electricity to the elements, just as these currents of rays may happen to be polarized (or modified) by reflection in more or less highly electrical angles. Hence the origin of those electrical fluctuations of excess and deficiency—*electrical currents, magnetic storms, &c.*, which have excited the surprise, and eager but fruitless research of the scientific world within a few years past.

"The unchanging mathematical laws of polarization, bring those periods when more or less highly electrical polarized currents will be intercepted, and supply more or less electricity to the elements, within the limits of precalculation like eclipses. And I have found, during eight years' observation, that electrical phenomena, storms, earthquakes, &c., have usually occurred at periods when excessive supplies were indicated. Also, that sickness, cholera, vegetable defection, or blight, &c., usually prevail, when great and long continued deficiency of electrical supplies to the elements are indicated.

"Thermal, and other changes of atmospheric temperature, I have usually found to correspond, to within the hour, with intercepted currents, as precalculated, according to the analogy of the solar spectrum, four times out of five, in the average of the month."

In carrying out his theory, Dr. Chapman's table records minutely for every day of the month, the various conditions of polarized light which will prevail, which conditions according to his explanations are productive of heat, and cold, winds, clouds, storms and earthquakes.

He also states throughout the month, all the unfavorable periods which are likely to have an injurious influence upon the constitution, developing cholera and other diseases or aggravations of any prevalent affection. Dr. Chapman claims in this respect, a wonderful degree of accuracy, and as it appears he is now publishing the seventh volume of his *Rainbow*, it is a little remarkable that his calculations have not heretofore attracted the attention of scientific men, as their truth or falsehood may be so easily verified by comparison with facts. If his precalculations do coincide with the history of the weather, his discovery must be extremely valuable, and if they do not, the discrepancy must be easily discovered. Dr. Chapman claims to have obtained a remarkable degree of accuracy in his calculations. He says :

"It is impossible that electrical variations, so marked and general, should fail to affect the nervous organization of animal life ; and to complete the proof, we find that changes in the health, feelings, and humors of mankind, and in the dispositions of animals, depend upon these electrical variations, and that even more sensitive vegetable productions, flowers, &c., show their susceptibility to their effects.

"These hourly periods, like the approaching crisis of electrical currents, are, *when unfavorable*, periods when the well are more depressed in spirits, and when less favorable humors prevail, &c. Also, when the shorter paroxysms in sickness are more liable, and when the death struggle is most liable to set in with the enfeebled, especially if neglected.

"These hourly periods are so strongly distinguished, and so accurately limited, that for years past, during those more short and severe paroxysms which have attended sickness in my family, as well as short and severe paroxysms of headache, toothache, &c., I have been able, usually, to ascertain, to within three minutes, when such paroxysms would subside."

As to his success in predicting an earthquake, he remarks as follows :

"An illustration of the excess of electricity, supplied sometimes by combined currents, is given by the instance referred to in the notice by the Pennsylvania Enquirer, an extract of which is given on the fourth page. When the question 'when will there be another earthquake?' was asked in the office of that paper, about the 20th of January, 1855, I glanced at the table of the forthcoming number of the Rainbow, and saw on the 8th of February, the following remarkable display of combined currents :

"8 5 2, 4, 5, 11 o'clock, morn, GO-BO-GB-O."

On the 8th day of the month, the 5th day of the week, (Thursday,) at 2 o'clock, morning, a combined confluent current is intercepted in the angle of the green and orange rays (GO-) of the spectrum. At four o'clock, morning, another combined confluent current is intercepted in the angle of the blue and orange rays (BO-). At 5 o'clock, morning, another combined confluent current is intercepted in the angles of the green and blue rays, (GB-). At 11 o'clock, morning, another single but strong current, in the angle of orange, (O.) Seeing that an excess of electricity would be supplied to the elements by these currents, greater than on any other day during the month, I replied at once that an earthquake would be reported in the papers, as having occurred on that day, soon after. The earthquake occurred early in the morning of that day."

The Pennsylvania Enquirer of February 14th, 1855, contained the following notice :

"REMARKABLE PREMONITION.—Some few weeks since, as Dr. L. L. Chapman was speaking on the course of elementary changes, we asked him when he thought there would be another earthquake? He replied that a more highly electrical condition of the elements would be induced from physical causes, on the 8th of February, (then some weeks in the future) which would predispose more to such phenomena, and that he was certain that we should hear of an earthquake having occurred on that day, or soon after. The earthquake occurring in Maine and Nova Scotia on the

morning of the 8th inst., so severe as to break glass in windows, affords an illustration of the extent and accuracy to which Dr. Chapman has pushed the investigation of his discovery, and adds another striking corroboration to his now numerous list of earthquakes occurring on days long previously precalculated by him, as more predisposing. Chapman's Principia explains the first principles of this important discovery."

Chapman's Principia, which presents the explanation of his discovery, is published every six months. A volume of the Principia, over two hundred pages, is ready for delivery at the price of one dollar. Campbell & Co., 73 south 4th street, Philadelphia, are the publishers. If opportunity and time permit hereafter, these interesting suggestions or discoveries will receive further notice.

THE JAPANESE.

An officer of the Susquehanna of Com., Perry's Squadron gives the following account of the Japanese and their country.

"On this, our third visit to Japan, the most striking changes were observed by us all, for the exclusive policy and disposition of the officials and people was rapidly passing away, like a wreath of snow before the noon-tide sun. On our two former visits they were suspicious, and opposed to all foreign intercourse, chiefly, too, among the officers of Government and the higher classes, that govern the country in the most arbitrary manner. But we found the most unbounded confidence in our integrity and honor as a nation, and a strong desire manifested, by high and low, to be on the most friendly terms with us. Even the ladies of the country had laid aside their reserve and shyness which before characterized them, excluding us from even a sight of their bewitching charms, many of whom rival, in point of beauty of person, as well as elegance of manners, our own fair country women. Of course I speak not of the flower of the country, whose unobtrusive virtues and accomplishments sweeten and adorn Japanese homes as gracefully and graciously as the matrons and daughters of England or America, who are distinguished the world over for throwing a lustre over domestic life. The country for miles was thrown open to us, without let or hindrance, and the peasantry were always delighted to see us, giving us a warm welcome to their simple homes, and looking upon us as worthy of their friendship and fellowship. Japan's future can never be as her past.

"A number of the officers, went ashore here, to enjoy the beautiful scenery of the harbor, which greets you from every point of the compass, for here nature has indeed arrayed herself in loveliest apparel, to attract the atten-

tion and elicit the admiration of every beholder. You have every variety of scenery in Japan, from the noble lake to the forest-crowned hill, and the beautiful landscape, burning with the vermillion and the gold, to the towering mountain, whose summit is covered with eternal snow, and commanding as a sentinel for hundred of miles, the provinces and the cities of Japan. Yonder stands Mount Fusi, in all his dignified majesty, furnished a magnificent landmark for the mariner, rising above the clouds towards Heaven, and crowned with grandeur as a royal diadem.

Whose head in wintry grandeur towers,
And whitens with eternal sleet;
While summer, in a vale of flowers,
Is smiling rosy at his feet.

"The bay of Jedo itself, with its populous cities and commerce, its peaceful valleys and its glowing landscapes, its giant mountains and its sublime grandeur, as it stands forth robed in loveliness, and beauty, and majesty, is a panorama of magnificence, and glory seldom surpassed, if ever equalled, on earth, and must be flung upon the canvas before it ever can be fully appreciated by one who has not seen it for himself, for whichever way you cast your eye, north or south, east or west, the prospect is—it is, without exaggeration, one of the most beautiful and picturesque bays in the world, and contains good harbors for all the natives of the earth.

"The Japanese, in their physical conformation differ materially from the Chinese, for the appearance of the former is perfectly unique and peculiar. Their countenances are preeminently distinguished for a feminine softness, tinged with a hue of sadness, and as prepossessing as they are graceful in their movements, and everything which becomes the elegant gentleman.—Their easy walk is the very poetry of motion. They are remarkable for their self-possession, as well as their dignified deportment, and seldom are known to manifest the least surprise. The complexion of the higher classes (such as the princes of the blood, and the nobles of the land, which I met on my way to the capital of the country, in the cities of Kanagawa and Kasacca, and saw at the interviews with the Commodore,) is a rich olive, their foreheads high, and their eyes dark, while the complexion of the Chinese has a cadaverous appearance, foreheads low, eyes small, and their expression of countenance, reminds you of a pewter button set in lard. In one word, the Chinese are common clay, while the Japanese are pure porcelain.

"The Japanese temples are most beautifully and eligibly situated on the highest hills and in the most charming groves. You enter them generally through rows of choice trees and wild japonicas, which are as high as our ornamental trees which shade our dwellings. They are not distinguished either for architectural taste or beauty, and have no storied aisles and fretted roofs, but are large primitive structures, with ornamented doorways and exposed rafters, resembling the temples seen all over China. They are

neat and clean, and the floors are covered with mats. They have no chimneys, for, like the houses, they are warmed by brasiers. The most indifferent paintings adorn the walls of these temples, and in front of them you always find large bells for summoning the people, fountains of holy water and numerous huge idols. The highly ornamented altar is the only thing which attracts and retains your attention, for it almost persuades you that you are in a Roman Catholic temple; and were it possible to transfer the idols from the Japanese temple to those in America, I very much doubt whether either class of worshippers would be any the wiser, or even aware of the change. Erect a cross in a Japanese temple and you cannot distinguish the one from the other. The priests shave their heads, count their beads, wear long robes, and the services is attended by the lighting of candles, the burning of incense and the ringing of bells. The striking resemblance between the externals and ceremonials of the two religions is very remarkable, and must have appeared so to all who visited them. The priests who officiate in those temples are under the vows of celibacy and are supported by the voluntary contributions of the people. The temples are principally Buddhist and the worshipers that throng them are idolaters. May the Sun of Righteousness soon rise up on the provinces of Japan, scattering the darkness of many generations and transforming this island-home of idolatry into one beautiful and glorious sanctuary!"

CLAIRVOYANCE AND IMMORTALITY.

Heretofore the uniform testimony of Clairvoyants has been positive and unanimous in reference to the spiritual existence of man. Every clairvoyant so far as I am aware, has recognized the existence of man after his bodily death, and under favorable circumstances has been able to recognize, if not to communicate with, the spirits of the departed.

The accumulated testimony of Clairvoyants, concerning the future life, has given us ample and interesting descriptions of its scenes, and the general coincidence of their statements has given them a strength which it is difficult to resist. Even individuals who previously, entirely distrusted the future existence of man have recognized spirits when their Clairvoyant faculties were developed, notwithstanding, their previous positive disbelief. It is, therefore, a remarkable fact, and worthy of being put on record, that in one instance a Clairvoyant has been unable to recognize the existence of disembodied spirits.

The following statement by A. W. Sprague of the case of Mrs. Lucy A. Cook a Clairvoyant, is copied from the *New England Spiritualist*. Whether the deficiency in her perceptions is owing to constitutional skepticism or

deficiency in the organ of spirituality, or from any other cause the case is interesting to the honest enquirer:—

MRS. LUCY A. COOK, THE CLAIRVOYANT.—A PROBLEM SUBMITTED.

Mrs. Cook, now a resident of Reading, Vt., was formerly of Calais, in the same State, her maiden name being Lucy Ainsworth. Fifteen years ago this autumn, she was first found to possess that wonderful power of Clairvoyance which has since rendered her an object of so much interest in the numerous places where she has become known. She had been for two years an invalid, and it seemed that she must inevitably fall a victim to consumption, as medical power proved of no avail. While in this situation, a brother returned from New York, where he had become somewhat acquainted with the science of Animal Magnetism, then in its infancy, and, in order to test his powers, he tried them upon her. She became easily entranced, and her health beginning to improve under this new treatment, he continued to throw her into the trance state, until she began to exhibit symptoms of that clear-sightedness (and particularly in examining diseases) which she now possesses in so great a degree.

Her physician soon became interested in the evidences of medical skill, which he saw so far transcended his own, and in process of time, as she was restored, he dropped his old manner of treating his patients, and went wholly by prescriptions from her. For three years she resided in his family, in the towns of Calais, Plainfield, and Richmond, Vt., prescribing for the sick, curing many, and astonishing more, by telling them "all the things they ever did," and giving marvellous proofs of a second sight, for which at that time, they could not account.

At the end of this time, she left Dr. Douglass, and married Charles R. Cook, of Morristown, Vt., who had been her magnetizer for the last two years. They removed to Moriah, N. Y., where they spent a year, another at Fair Haven, and also at Clarendon Springs, Vt., when, on account of Dr. Cook's failing health, to escape from so large a business, they changed their place of residence for Reading, Vt., took the Public House at Hammondville, where they have since lived until the Dr.'s decease, August 18th, of typhoid fever, terminating in quick consumption. Mrs. Cook still resides at the same place, and goes on with her business, having a large practice, not only in town, but by letter from all parts of the country.

Commencing, as she did, in the early infancy of the knowledge of Magnetism and Clairvoyance, she has had much to encounter, but owing to the clearness with which she has examined and prescribed for diseases, and to her own straight-forward yet unassuming manner, she has steadily risen above the prejudices of the world, and now stands with an unimpeachable character as a woman, and an excellent reputation as a Clairvoyant Physician. That she has done much good in this capacity, no one can dispute

who has ever enquired at all into her past life. I might call your attention to well attested cases without number, where her healing powers have been exerted to almost a marvellous degree,—but I will not occupy space. She is too well known and has had too many patients in all directions, to need further comment with regard to her healing power or her Clairvoyance.

I have been personally acquainted with this lady for the past year, and have, as yet, vainly endeavored to find the precise position she occupies with regard to Clairvoyant *Mediums*. I have questioned her when clairvoyant about spirits, but she repeatedly says she *knows nothing about them*, can follow them until they leave the body, but no farther. I have, while she was in the trance state, passed under spirit influence and spoken. She would detect the moment I began to *change*, as she called it, and when the influence was passing from me, would repeatedly urge me to to “change back again,” to use her own language; and on being questioned about me would say that my mind became clear and transparent, that ideas and language were apparently spontaneous; she would sometimes almost go into raptures about it while entranced; but still was unable to detect the *cause* of that peculiarly elevated and spiritual condition of the mind which she so distinctly perceived.

It is a mystery which I have vainly tried to solve,—the dividing line, or *connecting link*, between Clairvoyance induced by minds in the body, and Clairvoyance as unfolded by invisible and spirit power. How far human power influences these conditions, where there is *apparently* no spirit agency, I cannot determine. Whether controlled wholly by spirits in the body, or partially by those out, one thing is evident, that the same law operates, whether applied to Animal or Spiritual Magnetism, and that much effect is produced and much good done in both ways. Why there should be such bitter enmity on the side of many of those who believe in Animal Magnetism, towards those who deny nothing of that, but only admit an *added power*, I cannot conceive. It seems to me that the two sciences should go hand in hand, co-workers in the advancement of the race. I am happy to say that Mrs. Cook, though not a believer in spiritual agency, is free from that spirit which persecutes others because they presume to differ in belief; and is willing, nay, wishes, to investigate this matter, holding herself ever ready to receive the *Truth as it is, and acknowledge it* when once thoroughly understood.

A. W. SPRAGUE

Plymouth, Vt., Oct., 1855.

A NEW STYLE OF LITERATURE.

A book entitled "Leaves of Grass," and announced as a collection of Poems by Mr. W. Whitman, of Brooklyn, New-York, published by Fowlers & Wells, presents a novel style of composition, without the rhyme and rythm of poetry,—occupying a position between the style of Ossian and the terrible-school of rough prose writers. The following extract will give some idea of this unique performance. The quotation is rather a striking illustration of the Phrenological faculty of Destructiveness.

Did you read in the sea-books of the oldfashioned frigate fight?
Did you learn who won by the light of the moon and stars?

Our foe was no skulk in his ship, I tell you,
His was the English pluck, and there is no tougher or truer, and never
was, and never will be;
Along the lowered eve he came, horribly raking us.

We closed with him—the yards entangled—the cannon touched,
My captain lashed fast with his own hands.

We had received some eighteen pound shots under the water,
On our lower gun-deck two large pieces had burst at the first fire, killing
all around and blowing up overhead.

Ten o'clock at night, and the full moon shining and the leaks on the
gain, and five feet of water reported.
The master-at-arms loosing the prisoners confined in the after-hold to
give them a chance for themselves.

The transit to and from the magazine was now stopped by the sentinels,
They saw so many strange faces they did not know whom to trust.

Out frigate was afire—the other asked if we demanded quarters? if our
colors were struck and the fighting done?

I laughed content when I heard the voice of my little captain:
We have not struck, he composedly cried; we have just begun our part
of the fighting.

Only three guns were in use.
One was directed, by the captain himself, against the enemy's mainmast.
Two, well-served with grape and canister, silenced his musketry and
cleared his decks.

The tops alone seconded the fire of this little battery, especially the
maintop.

They all held out bravely during the whole of the action.

Not a moment's cease;
The leaks gained fast on the pumps—the fire eat toward the powder-
magazine;
One of the pumps was shot away—it was generally thought we were
sinking.

Serene stood the little captain;
He was not hurried—his voice was neither high nor low;
His eyes gave more light to us than our battle lanterns.

Toward twelve at night, there, in the beams of the moon, they surrendered to us.

Stretched and still lay the midnight,
 Two great hulls motionless on the breast of the darkness,
 Our vessel riddled and slowly sinking—preparations to pass to the one
 we had conquered,
 The captain on the quarter-deck coldly giving his orders through a countenance white as a sheet.
 Near by the corpse of the child that served in the cabin,
 The dead face of an old salt, with long white hair and carefully curled whiskers,
 The flames, spite of all that could be done, flickering aloft and below,
 The husky voices of the two or three officers yet fit for duty.
 Formless stacks of bodies and bodies by themselves—dabs of flesh upon the masts and spars,
 The cut of cordage and dangle of rigging—the slight shock of the soothe of waves,
 Black and impassive guns, and litter of powder parcels, and the strong scent,
 Delicate sniffs of the seabreeze—smells of sedgy grass and fields by the shore—death-messages given in charge to survivors,
 The hiss of the surgeon's knife and the gnawing teeth of his saw,
 The wheeze, the cluck, the swash of falling blood—the short wild scream,
 the long dull tapering groan,
 These so—these irretrievable.

Ralph Waldo Emerson, the Transcendental Philosopher, the lover of startling and mysterious phraseology, is quite enraptured with the "Leaves of Grass" and says:

"CONCORD, Mass., July 21, 1851.

"DEAR SIR: I am not blind to the worth of the wonderful gift of 'Leaves of Grass.' I find it the most extraordinary piece of wit and wisdom that America has yet contributed. I am very happy in reading it, as great power makes us happy. It makes the demand I am always making of what seemed the sterile and stingy nature, as if too much handiwork, or too much lymph in the temperament, were making our western wits fat and mean.

"I give you joy of your free and brave thought. I have great joy in it. I find incomparable things said incomparably well, as they must be. I find the courage of treatment which so delights us, and which large perception only can inspire.

"I greet you at the beginning of a great career, which yet must have had a long foreground somewhere for such a start. I rubbed my eyes a little to see if this sunbeam were no illusion; but the solid sense of the book is a sober certainty. It has the best merits, namely, of fortifying and encouraging.

"I did not know until I last night saw the book advertised in a newspaper that I could trust the name as real and available for a Post-office.

I wish to see my benefactor, and have felt much like striking my tasks and visiting New-York, to pay you my respects.

Walt. Whitman.

R. W. EMERSON.

There is a small class who admire the bizarre and mysterious in literature, to whom Emerson, and perhaps Whitman also, are very acceptable, but the greater number of readers will be inclined to regard them both as "children of the mist," and lay them aside as eccentrics.

Literary critics are very severe upon Mr. Whitman.

MEMORY.

The faculty of Memory is one of the most important that belong to the human mind. Heretofore it has been cultivated with remarkable zeal by our systems of education, to the great neglect of the development of Reasoning faculties, and it is not improbable that a reaction may arise, leading to the cultivation of the understanding to the comparative disregard of Memory. But the importance of this faculty as the foundation of a strong mind is so great that we should commit a serious error in neglecting its cultivation. Without Memory all that we acquire passes away, and all our intellectual labor is fruitless of permanent results.

With a large endowment of Memory, we soon acquire an ample fund of knowledge, and hold it at our command for practical use, and for mental development. This fund gives us at once reputation and superiority in society, and at the same time becomes the basis of a fuller development of reason and philosophy.

He whose mind comprehends at once an extensive range of facts is enabled to draw from his abundant knowledge philosophic conclusions, and to arrive at general principles which could have been reached only by means of the facilities afforded by a comprehensive Memory.

The faculty of Memory not only increases greatly our success in business and in scientific and philosophic research, but exerts an important influence upon the moral character in promoting stability of purpose and fidelity to engagements. The man of extensive and accurate Memory is enabled to fulfill his engagements and to demand of others the fulfillment of theirs—thus maintaining the stability and integrity of society. He is able to compare past and present opinions, or conduct, and thus to preserve a strict consistency in himself or to notice its absence in others.

Memory is therefore tributary to Firmness and Integrity. It is equally active in maintaining friendship by the recollection of the pleasures of personal intercourse, and sustaining the action of Adhesiveness by maintaining our interest in those with whom we are enabled to remember

many pleasant scenes. Firmness, Integrity, and Adhesiveness with which Memory thus co-operates, are calculated to make a positive and reliable character—one, however, which may run into bigotry and stubborn fixedness of purpose. This is the case, when Memory greatly overrules the reflective organs, and thus co-operating with Adhesiveness keeps the mind fixed upon the facts, opinions, and traditions from the past, to the neglect of higher principles and truths, perceived by the reasoning faculties.

There is, therefore, a natural antagonism between those whose leading faculty is Memory, and those who are governed by their reasoning faculties, but deficient in Memory. The former delight in history, the literature of the past, and science as it stands established. The latter are comparatively indifferent to ancient literature and feel far less interest in the established sciences than in the higher development of truth beyond the limits of existing science. Thus Memory and the knowing organs of the brow have a decided tendency to conservatism, and have but little conception of progress, while the reasoning faculties which make us more independent of forms and special facts, which look to the essential nature and capabilities of all things, are continually prompting to progress and guiding the progressive development of Truth.

CARL FRIEDERICH GAUSS.

Messrs. Editors: The following notice of the life and death of the great Gauss, believed to have been written by Dr. Gould, the American Astronomer, is taken from the Boston Advertiser. Does it not deserve being reprinted? Dr. Gould studied science for several years under the guidance of Professor Gauss, at the University of Gottingen. Gauss was the son of a poor butcher, and he furnishes us with another illustration of the historic truth, that the world has been ruled, and our race is impelled, by poor men, or those that rise out of poverty by their own work to competency or affluence.—*Columbia Banner*.

CARL FRIEDERICH GAUSS.—The last steamer brought the tidings of the death, at Gottingen, of this great man. The great lights, whose brilliancy gave Germany her scientific glory, have in the past few years been setting one by one, and of the bright constellation which thirty years ago shed its radiance from the once despised land of the Goths and Vandals, eclipsing the lesser glories of older nations, all but one have passed away. Humboldt alone remains—the last.

The sphere of Gauss's studies and labors was too far exalted above that of ordinary students to permit many to appreciate the wonderful activity, energy and depth of his intellect. And the language which the

tongue or pen of those who knew him best would naturally utter, must be greatly modified and restrained, if they would avoid the appearance of exaggeration. It is a rule almost without exception in the history of science, that the most profound and gifted intellects are far less appreciated and very far less known to the public than those whose inferior attainments or abilities are more within the limit of popular apprehension—not merely because the former do not make use of those arts by which popular applause is in a great measure stimulated, but still more because the tastes and the intellectual spheres of the two classes are so remote that no point of contact exists between them. And as the names of Arago and Herschel fall more familiarly upon the ear than those of Laplace, Hamilton, or Jacobi, so are those of Laplace, Newton, Bessel, and the like less seldom heard than the yet greater ones of Archimedes, Leibnitz and Gauss. And while in all probability nine-tenths of those who may read these lines have neither seen nor heard before the name of the great master, whose death the scientific world now deploras, little would be risked in the assertion that nine-tenths of those whom they would regard as the highest scientific authority would point with reverence and awe to the great intellect of Gauss, as beyond all question the most profound of all known in modern times.

Carl Friederich Gauss was born April 30, 1777, in Brunswick, in which city his father was a dealer in meats, and of very humble position. From his earliest youth he gave indications of most extraordinary mathematical abilities, and when but three years old astonished his father by correcting a mistake in the calculations of a mechanic, whom he overheard reckoning up the amount of wages due him. At school, when only six years old, he was severely chastised by his instructor, for pretending to have solved in his head a question of algebra which had puzzled one of the advanced scholars, and had been brought to the teacher for explanation. Gauss persisted in his assertion, and the schoolmaster persisted in his determination to cure him of his supposed untruthfulness and conceit; and was only convinced of his error when the six year old boy volunteered to solve in his head any question in the book. This and some similar incidents naturally attracted considerable attention in the town, and the interest of the Duke (Carl Wilhelm Ferdinand) being enlisted, this excellent ruler assumed the entire cost and supervision of Gauss's education, and continued to defray all his expenses until his appointment as Professor in Gottingen and Director of the Observatory, 1807, July 9. Gauss retained this post until the time of his death, a period of nearly forty-nine years.

On graduating, in 1799, (at the now extinct university of Helmstadt,) he published as his academic dissertation a new demonstration of one of the fundamental theorems of algebra [that of the resolvability of every rational integral algebraic fraction into real factors of the first and sec-

ond degree.] In this dissertation, he showed the incompleteness and insufficiency of all the previous attempts at demonstration, and gave for the first time a thorough, rigorous proof.

In 1801, at the age of twenty-four, he published the "*Disquisitiones Arithmeticae*," the most of which had been written during his student years, and which have never been surpassed, either by himself or any other mathematical author. The most profound, searching investigation, the clearest analytical discrimination, and a multitude of new and important theorems, rendered the publication of this work one of the most brilliant scientific occurrences on record. The book instantly became, and is now, and will long remain, the standard, classic work upon the theory of numbers. There are few living men who can master the difficulty and intricacy of the problems with which it successfully grapples.

About this time the planet Ceres, the first known of the asteroid-group, was discovered by Piazzi at Palermo. For the computation of its orbit and apparent path, new methods became necessary. The great geometers of France, Italy and Germany, applied themselves to the task in vain; and when, at last, the planet became lost in the twilight, and their hope of its re-discovery when the time of re-appearance should arrive, was almost abandoned, the youthful Gauss took up the problem; and what Laplace and Legendre had declared to be impossible, he accomplished. After ten months of invisibility, Ceres was detected again by means of Gauss's ephemeris, and almost precisely in the place which he had predicted.

The methods devised for these investigations were extended so as to cover still other cases, and after expansion to full theoretical generality, were published in 1809, under the title of "*Theoria Motus Corporum Cælesticum*." It is this work which, even now, affords the formulas for computing the orbit and apparent path of each newly-discovered member of our system. And we may say of this book as of that upon the Theory of Numbers, already referred to, that it not only has been and is, but will continue to be, the standard work upon the subject for all time. It is a curious circumstance that Gauss's preface to the *Theoria Motus* was dated on the 28th of March, 1809, just 200 years after Kepler, on the 28th of March, 1609, had written the preface to his immortal book, "*De Stella Martis*."

It would consume too much space for the columns of a newspaper were we to continue the catalogue of his many brilliant labors—any one of which would have rendered its author immortal in the annals of science. We will but allude to their chief characteristics—which was fitly exemplified in the device selected by Gauss for his seal. No blazonry had been transmitted to him from illustrious ancestry—it was left to him to find alike escutcheon and legend. He chose a tree, bending beneath the weight of a few large fruit, and the motto "*Pauca sed ma-*

tura”—few but mature. Such were his works; and it might be said with perfect truth that each of his books founded a science. The “Theory of Numbers,” “Calculating Astronomy,” the “Method of Least Squares,” “Higher Geodesy,” “Terrestrial Magnetism,” are but a very small portion of his contributions to the attainments of his race—and the various physical and astronomical instruments which he devised—the heliotrope, now indispensable for every extended survey, and the electro-magnetic telegraph, (which still stands in Gottingen, as erected in 1833 and 1834, three or four years before anything was done by any of the litigating claimants,) are but incidental collateral off-shoots from his magnificent scientific investigations. The greater part of his works are unpublished, because not brought to his standard of completeness; and numerous incidents and anecdotes attest the correctness of the opinion that few discoveries or successful investigations have been made for many years in the higher mathematics which were not already lying written out in Gauss’s desk.

It was the privilege of the writer of this to know the private virtues, the tenderness, the depth of feeling, the affection, which, though not frequently made manifest, were prominent elements in the character of the illustrious deceased. These are not the most appropriate subjects for public comment—while the brief sketch of his public life may not be without its interest to those who only know that the most profound thinker and successful investigator in modern times has just passed away from earth. As we write, there floats before us the memory of a cloudless summer evening, years ago. No moon dimmed the splendor of the starlight, and the bright sentinels came and went, while the old man sitting with uncovered head beneath them, told the story of his childhood, youth, and age. The incarnate dignity, the full consciousness of his intellectual stature, mellowed by an almost feminine gentleness and tenderness, the venerable form, the bleached and flowing locks, and the measured utterance—none of them can be forgotten. He told of his boyhood, of his parents, his teachers, his early friendships, his adoption by his sovereign before he was eight years old, his student life, his early love, and the heavy afflictions, the trials and experiences of his manhood. He spoke of America, the adoptive country of two of his sons, his affectionate interest in the welfare of the great republic, the claims which the old world had upon the new, and of his hopes that she might yet boast an intellectual and moral glory commensurate with that material preponderance to which we are looking forward in the near future. And when the discourse turned upon higher and nobler things, he spoke of the great problem of life and the mystery of death, and the regions on the other side of the portal. And he gave fatherly counsel and comfort, and offered the helping hand.

For the last year Gauss’s health has been failing. A letter received

some three weeks since gave the last information of him before the tidings of his death. "First of all," says the writer, one of his colleagues, "you will want news of our great master Gauss. It will possibly be the last I shall ever write you of him. For the last year, as you know, his health has been seriously failing, and I grieve to say that he is at present in a condition which leads us to fear that the hour of his departure may not be far distant. A disease of the heart has been gradually developing itself—accompanied by dropsy. Amid all his bodily sufferings he remains intellectually the same as ever—and he will remain so until his great spirit is set free from the bonds which fetter it to the world of matter. I passed an evening with him a day or two since, and shall be with him again this evening or to-morrow, if it is possible. He lives on in his old accustomed way—but, in spite of the exciting political events, can not go out to read the papers at the Museum as of old. I told him of your letter and gave the messages. He was pleased, and replied: "Give him my love, but tell him I am very sadly ill,' (*befinde mich recht herzlich schlecht.*)"

Another friend, writing from Leipsic, mentions a visit to Gottingen toward the close of the last year. The infirmities of age were making themselves manifest. Difficulty in hearing and breathing had begun to afflict him, but the clearness of his intellect was unimpaired. "He would not talk of Astronomy or of Mathematics," says the Leipsic professor, "but he spoke of the personality of the Deity, of Hegel, of the romances of Lewald, of Newton and his portrait, of the new railroad."

Four years ago the Royal Academy of Sciences of Berlin celebrated with peculiar honor the fiftieth anniversary of Gauss's election as a member. The most eminent scientists of Germany came from all quarters as deputies to salute him. A public address was adopted by the Academy and sent to him from Berlin by the hands of Jacobi and Dirichlet. It was a festal day in Gottingen; the university with all its faculties joined in the tribute, and the long procession of wise, great and honored of all the various nations of Germany, wound through the narrow streets of the university town, beneath waving banners and emblems, amid huzzas of students, professors and academicians, to the Aula, where solemn ceremonies were held in his honor. The king wrote an autograph letter to congratulate him. The townsmen, too, and peasants joined in the applause and jubilation; for though they could not know the almost superhuman grasp of his intellect, the unfathomable depth of his mind, or the eminent services he had rendered to his race, they knew how to love and respect the venerable old man whose benignant face and stately form they had known from early childhood.

Four years ago he was in the vigor of hale and hearty health and strength. The wise, good, great, and powerful, vied with one another to do him homage. Now, he is in his grave. He died on the 23d of February, aged 77 years. There is none to fill his place.

NERVAURIC TREATMENT OF HORSES.

BY WM. REYNOLDSON.

Canute sits upon the sand with many small shells near his feet glittering and glistening as the summer sun's rays fall upon each white cliff of a Kentish coast, towering immovable behind him, and an ocean's breeze fanned the brow of the warrior victor.

He may not sit still much longer, unless in very truth, the German Ocean's advancing billows obey his voice and retire.

There be many Canutes who sit some moments on the sand—mistaking sparkling but valueless shells strewed around them, for pearls of great price—hills of chalk that confine the land-views within a few yards of barren sand, for the everlasting hills and the solid rock of immutable truth. Alas! still more infatuated they strive to speak back the advancing billows of awakened intelligence, and would say "Peace be still!" to immortal minds bursting from the weak trammels of ignorance and superstition. Men professing to be followers of the meek and lowly Jesus seem totally to overlook the spirit, yea, and very lesson of his teachings and example, in regard to those healing powers which he continually exerted and taught, until the very fact that harmonious man possesses healing power is broadly denied by men and women who still dare to call themselves christians.

The Divine command to "go heal the sick," applies the adaptation of man's physical condition when not grossly impaired (far below the normal state) to accomplish this desideratum.

At Macon, Ga., my mind was awakened to perceive some gleam of this mighty truth from the testimony of Mr. L. N. Fowler, of N. Y., who relieved a lady of a severe headache in my presence. Experience soon taught me that these pains generally yield to a few transverse passes across the brow. Fever paralysis was next attacked. Valuable suggestions from the pen of Dr. Buchanan, were travelling, silent messengers in periodicals of that day, and gave directions to my early efforts in this work.

An opportunity presented to purchase a horse for \$10, which was supposed to be totally blind of one eye, and incurably strained. He was very lame indeed. The first day I walked by his side, half the distance we travelled together—about two miles. In less than a week I rode him thirty miles, without causing him any distress. In a fortnight, no limp was obvious in his walk—the white film was dispersed from his eye, demonstrating that the nervaura is transmissible to and from the brute, and remedial to an animal. Being *en route* for England at the time, I could not carry this experiment farther.

Henry Stafford Thompson, of Fairfield, near York, England, reported a case to the Zoist, of lock jaw in a valuable colt, which was effectually

cured by what we may surely call **NERVAURA**. His first step was to kill a sheep, and wrap the colt's head and neck in the sheep skin warm from the animal. This was followed by hand rubbing of two grooms to complete recovery.

Thompson owns hereditary landed estates, of rental, about equal to the official income of our President, and horses of the very first class. He had already come in antagonistic contact with some Allopathic physicians of York. They were allowing a poor boy to perish from what they called hydrophobia. Mr. Thompson, (probably the best amateur mesmerist of England) promptly cured him by nervauric manipulations, when these wise M. D.'s, tried to prove that his complaint was not what they had previously called it. (See Zoist.) Somewhat galled by this, Mr. Thompson met the farrier—who was preparing to bleed his colt—with a few questions.

"Have you ever had a case of this kind?"

"Oh, yes! several."

"Whose horses were they?"

The owners were named.

"Did they recover?"

"They all died."

"Then I will kill my colt my own way."

Unfortunately for the Canutes, seated on sands of error, who vainly strive to jabber back the advancing wave of knowledge, the colt recovered and Mr. Thompson records the fact. (See Zoist.)

When the devoted cities of Norfolk and Portsmouth rejected my testimony, as to the healing powers of nervauric treatment, I once more thought it right to expend some priceless nervaura upon a lower animal. This receipt was taken:

"Received of Dr. Reynoldson, twenty-five cents in full, for one half of bay horse, which said horse is sick—this day, 24th of January, 1855.

WILLIAMS & NEAL."

The poor beast once changed hands at \$350. For twelve months he had been valueless. The right fore limb being dragged in such a way that it required care to lead him from his stall to the pump. Under my nervauric action he coughed violently. The hair came off all along the course of the contracted muscle and in five weeks, riding him from the stable with great care, he carried me 700 miles through Virginia and North Carolina, to this point, where I disposed of him to Mr. D. Campbell, in August, 1855.

My present steed, late the property of Col. Forney, has been deemed blind of one eye for two years, and I am now trying to verify my experience of 1843 upon his eye, which shows the dark ground much more plainly than it did a week ago.

Washington, D. C. October 20, 1855.

DELETERIOUS EXHIBITIONS.

The principal public resorts in Cincinnati during the past two weeks, have been the black minstrels, and the anti-spiritual mesmeric entertainments which certainly have no tendency to elevate the popular taste, morals and manners, and both of which tend very decidedly to cultivate the animal nature, at the expense of the refined sentiments.

In the negro minstrelsy there is a great deal of good music, which serves to elevate its character; but the main body of the entertainment consists of vulgar buffoonery, addressed to low tastes, and calculated to develop the manners and sentiments which characterize the rabble, rather than to cultivate anything of a refined and generous nature. But for the good music which accompanies such entertainments, they would be entitled to unmitigated condemnation.

In the the mesmeric (absurdly called *biological*) exhibitions, although free from the gross vulgarity of negro minstrelsy, the moral tendency was little, if any better. The object of this exhibition was to show that persons in the passive mesmeric state were susceptible of all delusions, and might easily be made to believe that they are witnessing spiritual wonders, when they are simply gulled by their operator. This is a proposition which any one acquainted with the phenomena of animal magnetism would not for a moment doubt or deny; and the attempt to prove such a fact by an amusing exhibition of subjects, was entirely superfluous. Nor is the moral tendency of exhibitions at all admirable. The practice of reducing intelligent beings to that passive condition in which they will believe any falsehood imposed upon them by the operator, is degrading in its tendency, both to the subject who is thus deceived, to the operator who deceives him, and to the audience who laugh at the exhibition.

It is well to know the infirmities of human nature, and the gullibility of the weak, but to bring out these infirmities in public, and play upon the credulity of the passive subject as an amusement for a popular audience, is anything but beneficial in its tendency. In such exhibitions the operators amuse themselves by playing upon the weakness of their subjects, and the audience are amused by the success of the trick. Thus they not only learn to laugh at the weakness of humanity, and look with contempt upon human intelligence, but learn that the art of deception is a very successful art, when they find an easy dupe. Hence they begin to suspect all mankind of being easily duped, and lose confidence in human testimony. Faith, one of the noblest of our virtues, withers away under such an influence, and when our faith in human honesty, and our respect for human intelligence are sufficiently lowered, we may suppose that we have grown wiser, when in fact, we are merely demoralized by the loss of some of our finest sentiments, having achieved the

same degradation of our own sentiments, which is accomplished by being familiarized with vice and crime, until our confidence in human veracity is gone. Exhibitions which have such a tendency, are but little better in their moral bearing, than the bull-fights, dog-fights and pugilistic displays, which the good sense of the community has banished from most civilized countries. They are justly prohibited, because they cultivate the animal, at the expense of the moral nature of man ; and all public exhibitions of human weakness, or of low vulgarity have the same demoralizing tendency. It is certainly true that such exhibitions prove, that mesmeric subjects, are not, in their controlled state, competent witnesses as to any fact. But the attempt to show that all the marvellous and spiritual phenomena of modern times, are unworthy of reliance, because some of the witnesses might possibly have been thus duped, is simply ridiculous. Such an argument, to discredit human testimony in a court, would be treated with contempt. The bare possibility that such mesmeric subjects might give testimony, is scarcely worthy of consideration, when we know that reliable testimony from individuals who cannot be mesmerized, and whose character is above suspicion, is amply abundant.

The class of persons who are influenced by such exhibitions, consists of resolute skeptics, who grasp at anything which fortifies their skepticism, and the credulous class, who are governed by the last impression on their minds, who after witnessing the display of mesmerized subjects, are so fully possessed of the idea of hallucination as to lose confidence in all human testimony. In a moral view, therefore, I cannot but condemn as deleterious, all such exhibitions, as evil in their influence upon the audience, the operator, and the subject, proving nothing but what is already well known, and overthrowing nothing but the finer elements of human nature.

ALLIED LOSSES IN THE WAR.

An American gentleman, resident in Paris, makes the following estimate of the expenditure of men in the Crimea:

"It was recently stated in the House of Commons, that, since the commencement of the war, Great Britain has transported to, and landed in the Crimea, 246,200 English, Italians and Turks. Not included in this statement were the Turks from the Danube, Greeks, &c., Egyptians, Tunisians, Arabs and other Moslems to nearly an equal extent, and to are to be added 225,000 French—making an aggregate of nearly or quite 700,000 men, of which at this moment, probably not more than 250,000, certainly not more than 300,000, *sick and well*, now survive. The allied army before Sebastopol certainly does not exceed 200,000, and to say, besides them, there are 100,000 sick, wounded, and convalescent, remain-

ing in the hospitals, or who have returned home, would be a very large estimate. The Russians, too, have suffered dreadfully, but neither to the same extent, nor in the same ratio as the Allies; for the former were always within walls, well housed, fed and clothed; not so much exposed, nor subject to such privations and hard duty as their enemies. The British press greatly exaggerate the Russian loss when they put it down at 300,000; one-half that number would be nearer the truth. On both sides, however, there is but little doubt that 500,000 lives have already been sacrificed in this un-called for, and unnecessary war, the dreadful responsibility of which must be divided among all parties engaged in it. It is really horrible to contemplate it, and the end no one can predict. I state on what I consider most reliable authority, that the present waste of life from all causes in the French and English troops in the Crimea is 20,000 per month, besides the loss of the various divisions of the Moslem troops, which die by thousands, like dogs, without any one appearing to note or regard them.

"During the past week 16,000 men have actually embarked and sailed from Marseilles and Toulon, and an equal number will follow the present week. These two large bodies of fine troops will only suffice to satisfy the insatiable maw of war for about six weeks.

"In a recent letter, I mentioned that the British force did not exceed 30,000 men, but this was intended to include all the non-combatants, including workmen, (navies,) other followers and hangers-on, supernumeraries. The actual fighting strength is less than 20,000.

PRESENTIMENTS.

Sherman, Texas, August 31st, 1855.

DR. J. R. BUCHANAN:

DEAR SIR:—I find in your Journal of Man, for July, now before me, several singular presentiments, and having a singular one yesterday, and being fresh in my mind, I now send you the particulars. During Wednesday night I thought I was eating a piece of some white substance resembling white soap, when I was seized with a violent attack of vomiting, and that I was unable to get away from the place. On waking I named the same to my wife, when it was passed by only as a dream. Having risen rather early and breakfast not being ready, I took a walk into my garden, when I found a beautiful mushroom, as I thought, and after eating a portion of it, being particularly fond of them, I found it was not very palatable, so threw the remainder away. I was then called into breakfast, which I ate freely of, when I was taken with a sickening feeling; my system becoming perfectly relaxed, I commenced vom-

iting, a profuse perspiration breaking out over my body, with a cold, chilly sensation. I had an active emetic immediately given me and by warm applications and some stimulants, recovered slowly, but all the unpleasant feelings have not yet left me.

I remain yours, very respectfully,

JOHN BROOKE.

"At the coal mine explosion near Richmond, Mr. Samuel Goulden, one of the overseers, was killed. The Dispatch says he had a dream on Sunday night, which weighed heavily on his mind. Before starting to work on Monday morning, he conversed freely with his wife, and instructed her how to do if he should meet with any accident that day. After starting to his work; he returned three times to kiss his little children and bid them good-bye. The poor fellow never saw them again!"

EDUCATION, IGNORANCE AND CRIME.

ILLUSTRATIVE EXTRACTS.

EDUCATION CHEAPER THAN CRIME.

The London Athenæum, in an article commending the public school system of the State of New York, after giving a few statistics, derived from the last report of the Board of Education, and the number of scholars taught, and the cost of each, remarks:

"The 207 schools in the New York district, with their 107,363 scholars, involve a yearly outlay of 274,794 dollars. The year at school includes a period of 240 days attendance—so that the average expense of a really good system of instruction for each child amounts to 6 dollars and 86 cents a year, or less than three-cents—not quite three halfpence, a day. It does not seem to us that this outlay is very extravagant under any point of view. No system of police that we are acquainted with is so cheap. If it prevents only a tithe of what would otherwise go to the erection of prisons and the salaries of police magistrates, it is a good bargain for the community to have made. It costs our own metropolis about 40s a week to support every thief, pickpocket, and burglar who infests our streets. Five years public education of the New York urchin may cost the American public about six or seven pounds; but at the end of that term the pupil is able to take his place in society and repay it many fold by his educated industry. In London the average cost of each criminal from first to last is probably not less than £400. So that, if early and careful training when young would save even a small portion of those outcasts who now fall by a necessary inheritance into a life of crime, at the same expense as we find

incurred in the great American city—the public would gain largely in the mere money account. Education is by many degrees the cheapest of all discipline.”

IGNORANCE AND CRIME.

It has sometimes been disputed, that crime finds its chief ally in ignorance, and that moral and mental debasement generally accompany each other. There was a royal governor once in Virginia, who thanked God there were no public schools in that province; and we hear of men in our own day who look with distrust upon the increasing liberality of our public expenditures in the cause of education. A few facts will show how far these views are wisely founded. In the several cities of the State of New York, the whole number of convictions, in the several courts of record and of special sessions from the year 1840 to 1848, as returned by the sheriffs of the several counties to the Office of Secretary of State in accordance with the requisitions of law, was 29,949. Of the persons so convicted, 1182 are returned as having received a ‘common education;’ 444 as ‘tolerably well educated,’ and 128 only, or one in about two hundred, as ‘well educated.’ Of the remaining 26,225, about half could barely read and write; the residue were wholly destitute of literary instruction. Of 1122 persons convicted in 1847, twenty-two only had a ‘common education;’ and ten only a ‘tolerably good education;’ and six only, or one in one hundred and eighty-seven, were ‘well educated.’ Of 134 persons convicted in 1848, twenty-three only had a ‘common education;’ thirteen a ‘tolerably good education,’ and ten only were returned as ‘well educated.’—*Boston Transcript*.

THE COST OF CRIME IN OHIO.

The following statistics are from the report of the Attorney General of Ohio for last year; Number convicted of murder in the second degree, 7; manslaughter, 20; rape, 9; bigamy, 1; arson, 5; burglary, 34; assault with intent to murder, 10; to ravish, 2; to rob, 2; grand larceny (17 from Hamilton Co.) 43; counterfeiting, 17; horse-stealing, 17; robbery, forgery and other crimes, 25; total, 192. Of these criminals, seven were sentenced for life, the others for limited periods; and the cost of trial, conviction, etc., so far as reported, was \$14,999.83, or more than \$73 each! But as several counties did not report the costs, it is fair to suppose that the expense was not less than \$80 each.

Now the school tax levied under our present system, amounts to \$1.50 for each youth between five and twenty-one; and as three-fourths of these youth, or 600,000 attend school during some part of the year, the sum expended for the tuition of each is only \$2.00. So that the cost of convicting these criminals would have instructed them in common schools for forty years; or it would have paid for their tuition and that of the next three generations of their successors (making 800 in all), for a period of nearly ten years each.—*Ohio Jour. of Education*.

VICE IN ENGLAND.

A series of lectures is given in London on the subject of "The Prodigality of Vice in England." At a recent meeting at Concert Hall the Rev. H. S. Brown made the following remarks:

"It was calculated that £20,000,000, annually was drawn from the weak, foolish, and vicious to support those dens of infamy, brothels where the body and soul of human beings were disposed of as if they were so many cattle. Of the large sum for the whole country, £10,000,000 is allotted to London, and £500,000 to Liverpool. Talk of the expense of emancipating the slaves, and of the dreadful war expenditure, with these facts before us? Why the thing is monstrous to think of, and reflects strangely upon us as a nation, that, while our charitable and religious societies are languishing for support, we should thus be recklessly throwing away annually such incredible sums of money in vicious indulgence. We find that, out of the amount spent in London, £2,000,000 goes to the wretched women, while the remaining £8,000,000 is swallowed up by the brothel keepers. Here is an astounding fact. The poor creatures who barter their bodies and souls for lucre, are cheated out of their earnings, and held in a state of thralldom such as we, in free and happy England, and actually living among them, can form no conception of. Five years is the maximum of their vicious career, and if we take 2000 as the number known to the police in Liverpool, we find that in five years a generation of immortal beings are sacrificed to the lustful passions, or one victim immolated daily."

COLLEGIATE EDUCATION.

"The true policy is, since the mountain will not come to Mahomet, let Mahomet go to the mountain. In plain words, since the mass of the people cannot go to college, if they would, and would not go to college, if they could, education, in all its fulness, and with all the common advantages, and enduring blessings that cluster around it, should be brought to the people. We have faith in this plan—an abundance of it. We believe in schools—"common schools," if the reader pleases—institutions of learning in every district, supported at the public expense, and invitingly open to all. And, instead of establishing colleges, for the benefit of now and then one, with old foggy Professors, whose faces are nailed to the Past, and whose minds are tied up to some old creed which the world has long since repudiated, we would have whatever is useful in learning brought home to all the boys and girls in creation.

Talk about Chemistry, Botany, Mineralogy, Geology, and all sorts of such things—there is not one of these branches that cannot be thoroughly taught in every school-house in Ohio, as well as in any college in America. Why not have it done?—(*Plain Dealer*.)

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SENTIMENTS OF THE CLASS.

At the close of a course of lectures on the Science of Anthropology just delivered in this city, by Dr. Jos. R. Buchanan, the class called a meeting and appointed Wm. B. Elliott, of Philadelphia, Chairman, and Olive S. Wait, of Illinois, Secretary.

Mr. Elliott spoke of the object of the meeting, and hoped that resolutions expressive of high regard and appreciation for the able manner in which Dr. Buchanan had presented the truths of Anthropology, would be adopted by the class.

The following resolutions were then read and unanimously adopted:—

Resolved—That in the Science of Anthropology as taught by Dr. Buchanan, we recognize the clearest and most comprehensive exposition of the laws which govern Man, that has ever been presented to the world.

Resolved—That in the fundamental principles of this Science, when properly understood, we believe will be found a key to unlock the mysteries and solve the great problems involved in the true Education and Elevation of Man.

Resolved—That in human impressibility, including the Science of Psychometry as discovered and systematized by Dr. Buchanan, taken in connection with the general functions and laws of the Brain, we recognize facts and principles of the utmost importance to the Parent, the Teacher, and the Reformer.

Resolved—Also, That in the mere perception of the novelty, beauty, and symmetry of the laws discovered by Dr. Buchanan, we recognize immense practical utility; such perception being pre-eminently calculated to elevate the mind in adoring gratitude toward the Creator of the Universe.

Cincinnati, October 31st, 1855.

WM. B. ELLIOTT, *Chairman*.
O. S. WAIT, *Secretary*.

Eclectic Medical Institute.

Chartered in 1845—Total Number of Matriculants, 2145; Session of 1854-5,
Matriculants, 279, Graduates, 81.

The eleventh winter session of the *Eclectic Medical Institute* will commence on Monday, October 15th, 1855, and continue sixteen weeks, in the College edifice corner of Court and Plum streets, Cincinnati. Gratuitous preliminary lectures will be delivered from the first to the fifteenth of October, and the dissecting rooms will be open.

The Spring session begins in February, immediately after the close of the winter session, and embraces a full course on the same terms. Students wishing to be received as private pupils can make arrangements with members of the Faculty.

EXPENSES, &c.—The College fees are as follows: matriculation, \$5; tuition, \$20; graduation, \$25; Demonstrator's ticket for those who dissect, \$5. Boarding, \$2.50 to \$3.00 per week. All are required to engage in dissection at least one session before graduation. All students are expected to bring and present to the Dean satisfactory testimonials of the time they have devoted to medical study, and of their moral character. The requisites for graduation are a good moral character and three years of medical study, during which time at least two full courses of medical lectures must be attended, one of which must have been in the Institute.

TEXT BOOKS.—The text books recommended are as follows:—*Chemistry*—Fownes, Gardner, Turner. *Anatomy*—Wilson, Harrison, Horner. *Physiology*—Kirkes & Paget, Dunglison, Carpenter. *Materia Medica*—American Eclectic Dispensatory, United States Dispensatory, Pereira. *Botany*—Griffith's Medical Botany, Bickley's Botany. *Practice*—Newton & Powell's Eclectic Practice, Jones' American Eclectic Practice, Wood, Watson. *Pathology*—Williams. *Surgery*—Hill's Eclectic Surgery. *Obstetrics*—King, Meigs, Ramsbotham, Churchill.

Graduates of the Institute, or of other respectable schools, are admitted to attend the lectures by paying the matriculation fee. Gentlemen who have graduated in other colleges may obtain much additional knowledge by attending a course in the Institute. A liberal courtesy is inculcated and practiced by the Faculty.

For further information, address

J. R. BUCHANAN, M. D., *Dean of the Faculty*.

The members of the Faculty may be found at their offices as follows:—Prof. Sherwood, No. 243 Court street, near the Institute. Profs. Cleveland and Hoyt, and Prof. King, Seventh street, near Elm. Prof. Newton, Seventh st., between Vine and Race. Prof. Freeman, corner Sixth and John. Prof. Buchanan, No. 5, over the Post Office, where students will call on arriving in the city.

Buchanan's

Journal of Man.

VOLUME 5, NO. 12.—DECEMBER 15, 1855.

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CINCINNATI:

Dr. J. R. Buchanan, Editor & Proprietor;

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CORNER OF FOURTH AND SYCAMORE STREETS—THIRD STORY.

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THIS number concludes the fifth volume of the *Journal of Man*, with an increasing circulation and a determination on the part of its editor to establish it permanently as a pioneer journal for the most advanced and liberal minds. You are not indifferent to the success of so important an enterprise—the maintenance of the only organ for the unfolding of a COMPLETE ANTHROPOLOGY. Will it be too much to ask you to make a prompt remittance for the 6th volume—to circulate the prospectus among your friends, and to send at least one name, if you cannot send a club of subscribers?

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BUCHANAN'S JOURNAL OF MAN.

VOL V.

DECEMBER 15, 1855.

No. 12.

MORAL INFLUENCE OF FIRMNESS.

The position of Firmness, between the benevolent and selfish organs, enables it to act with equal facility in support of our selfish energies, or of our benevolent and self-sacrificing emotions. Indeed, it is so closely connected in its tendencies with Combateness and its neighboring organs, as to render it often doubtful to which organs certain energetic acts should be attributed. Still it is equally capable of co-operating with the moral group; and with whatever it may be united, it exalts the power of manifestation, unless the organ be too remote from it. Organs more remote are modified or checked, while those which are nearest receive the greatest degree of invigoration.

It may be said, however, that the aggregate tendency of Firmness is to exalt the whole cerebral action, and capacitate the individual for a higher and broader sphere of life. It produces a greater amount of wisdom, a more effective action, and a more perfect morality. Its *modus operandi* is as follows: being averse to any change, it seeks to establish everything upon a permanent foundation, and act with reference to remote results in a uniform manner. Having decided in reference to any individual or object, what is the true relation which it bears to us, Firmness establishes thereupon a permanent and inflexible rule. For example, a child is presented to us. Firmness energizing our emotions and our powers of perception and forecast to perceive its character and relations, assists us to perceive that it should be an object of care and kindness, and of paternal guidance. This being our fixed relation, Firmness forbids any violation of it, and however wayward or vicious the child may become, Firmness requires us to persevere

in faithful paternal offices, and thus enables us, under the most painful discouragements, to persist in the sublime effort of redeeming the fallen. In like manner, when one has chosen a lovely woman for the relation of wife, her character and sentiments, her position and pledges, are consonant only with tender affection and fidelity. Firmness, then, exacts that such should be the relation, and dictates the pledge to love, cherish and protect, which it enables us to execute in defiance of every discouragement from unkind treatment or vicious conduct. Thus do we derive from Firmness an inflexible fidelity to the duties of a friend, a father, a husband or a citizen.

Such is the source of the sublimest examples of magnanimity in human society, and of that loftiness of character, which is able to reduce to practice the highest virtues. Reflecting upon the nature of human life and human intercourse, we perceive the true relations of man to man, which are those of co-operative kindness. Such being our settled conviction, Firmness forbids any change in our policy or sentiments, and inflexibly forbids that vacillation and irregularity of passion, which are continually arising from the incidents of business and social intercourse. No matter how unreasonably passionate and perverse our friends may be, Firmness forbids that we should respond by sympathetic anger, or allow the relation of friendship to be changed, which we originally established for sufficient reasons. Having laid down our own laws of life and our true relation to each human being, Firmness refuses to descend from the moral dignity of our own principles, to indulge in anger, malice, jealousy and petulant excitement, or any other species of selfish and hostile contest.

Thus the man of firmness moves through life with an inflexible uniformity of action, and as he participates in none of the passionate personal excitements and contests of society, he becomes obnoxious to none, and extends over all a tranquil and pacific influence, conducive to social stability. Thus is social order maintained by men of high-toned character, and thus does their moral influence prevail over the weakness and vices of their families and friends.

Firmness, it is true, is equally effectual in co-operation with the selfish passions, and when we have determined anything to be evil, or worthy of opposition and destruction, it renders us inflexible opponents. But the Firmness which I have described is the true normal Firmness acting in conjunction with its neighboring moral organs, instead of co-operating with the basilar.

Firmness may be exerted simply in reference to principles, with but little regard to persons. Determining inflexibly to oppose certain principles or traits of character, and to sustain others, we may be kind and friendly or scornful and hostile, to any extent, as various traits of character are manifested to us by the same person. This is not owing to any lack of Firmness, but to a lack of Reverence, Love and Friendship, which prevents us

from regarding individual human beings as objects of much importance, or paying much attention to their traits of character and their relations to ourselves. When Friendship, Love, Faith and Admiration are active, we have too vivid a sense of the importance of each individual, to sacrifice persons to principles—and we do not neglect to establish kind and permanent relations with all with whom we have any intercourse.

Firmness with respect to principles, arises from the activity of the higher reflective organs in connection with the organs of Firmness and Integrity. Firmness with reference to persons and things depends upon the operation of Friendship, Adhesiveness and the perceptive organs.

To cultivate the organ of Firmness, we should acquire a habit of looking at everything with reference to its essential and permanent character, and should repress every attempt or influence calculated to change our feelings. We should acquire a habit of thinking on a large scale, and with reference to remote results, contemning trivial incidents and party excitements.

In order to maintain our sentiments upon all subjects with stability, we should take care to form them with due deliberation and profound reflection, carefully repressing all hasty impulses which lead to inconsiderate conclusions.

To develop Firmness as a trait of character, it is necessary to subdue all extreme excitability and sensitiveness or other causes of vacillation. The following course is therefore necessary in self-culture for the development of Firmness.

1. To energize the muscular system by persevering labor, and thus develop more especially the muscles of the shoulders and arms.

2. To nourish the body by a system of diet sufficiently nutritious to sustain a full supply of blood, and give regularity to the circulation.

3. To live much in the open air in a cold climate—thus developing hardihood and diminishing the predominance of the nervous system.

4. To eat more seldom than is common, and to avoid all cultivation of sensuality or indolence.

5. To engage in occupations of a steady character, in which success is attained only by perseverance.

6. To avoid pursuits which produce much anxiety or irritation of mind, —and all situations which excite fear.

7. To cultivate sentiments of Integrity, Hope, true Religion and undoubting confidence in the future destiny of the human soul.

8. To devote ourselves with unfaltering assiduity to the labors of our vocation, losing not a moment from the pursuit of our great objects in the future.

MARRIAGE AND SCROFULA.

DR. BUCHANAN:

I wish to present your readers, through the Journal, with some new thoughts on Marriage, as connected with all forms of Scrofulous constitutions.

As much as Barnum has been abused by the press for his "Baby Shows," they are after all the only show that he has presented to the American people that is worthy of one moment's attention; and yet to my surprise Mrs. Oakes Smith scorned him for intruding on the divine rights of mothers. I have not one drop of sympathy with that estimable lady's views on that subject. What is there about the bright eyes and blooming cheeks of a little immortal that you are unwilling to show them, dear ladies.

The function of the mother is the highest and holiest of all others; and the sublimest idea in our religion is, that a Judean mother gave birth to the Almighty, "the King of Kings, and Lord of Lords." Heaven was moved on the occasion; and the angels left their bright abodes, and were heard singing their celestial anthems, at the glorious event; and the angels not only noticed the event, but wise men from the East, led by a star, that glittered all the brighter at the birth of God, came and worshipped at his cradle, in a Judean stable. Yes, the wisest Philosophers came to see Mary's baby, and paid homage to the holiness of motherhood.

What higher compliment could God pay to woman, than to enter the world visibly in the flesh through a sanctified maternity. Now man is not only immortal, but is a God in the embryo; for Christ says they shall be like him, shall be one with him. If this be so, a child is not so small a matter as negligent and selfish women, and still more selfish men, would represent.

Embodying within him all the higher world of thought and worship, how infinitely does he transcend all the animal world below him, in the extent of his powers—the greatness and variety of his hopes; the grandeur of his achievements; and the height of his aspirations in "the bright world where angels have their birth, just on the border of the Spirit land."

Men travel over the Union, to see a famous horse; they go to Europe to find an ox of famous blood; they hunt through all China to find an improvement on the Berkshire nag; and go down into burning sands where the Arab dwells, to find the steed of higher mettle and lofty bearing; but horror if we propose to improve the breeds of men; to see the best formed children, with fine limbs and well made brains; the press quakes with disgust and goes into fits over the "*shameful impropriety*," of bringing together fifty babies to be looked at.

Barnum for once has undertaken a noble work, and if he succeeds in creating in the minds of American parents, as deep an interest in their offspring, as they now feel in Berkshire pigs or Chinese puppies, he will deserve the praise of posterity, and a monument to his memory. There is nothing in which men are so heedless as the conjunction of their offspring; if he or she has money, it's a strike, though their bodies conceal the horrors of cancer, the consumptive's hollow cough, the idiot's vacant stare, the maniac's wild phrensy, or the deformity of a rickety hump on both shoulders.

All this perhaps looks rash and satirical. But is not our land full of deformity; full of crime; full of consumption; full of cancers; full of almshouses; full of jails; full of deaf and dumb asylums; full of retreats for lunatics; full of prisons of State; full of retreats for juvenile rascals; full of drooling idiocy; full of suicide, infanticide, and murder?

Now I affirm, that all this catalogue of physical, moral and mental evils, is the legitimate fruit of violated law; the ripened product of evils embodied in the human organization, and ushered out into the world, through the broad channel of matrimony.

All the misery and crime that infest our land is born of some mother and father, in whose blood lurks the blue demon of deceit, and crime; or in whose nerves lurk the red fires that burn in the soul of the maniac and murderer.

This long preface seemed needful, to fix and rouse the attention of the reader to the momentous consequences of an ill assorted marriage.

Endless changes are rung on the sin of marrying a cousin, but the evils resulting from the marriage of related parties are small, nay trivial compared to those I shall point out.

In a somewhat extensive series of observation, on the result of matrimony where one, or both parties are scrofulous, addicted to cancer, consumption, salt rheum, erysipelas, and glandular enlargements, I think I discover the source of much of the crime, idiocy, insanity, and deformity that pervades every county in the United States.

I cannot better convey my meaning, than to give a detail of cases, and so classify the facts as to bring out to view the result.

Two years since I was called on by a lawyer to go into court, and state my convictions touching a culprit who had been arrested, by a most talented young lawyer, who was prosecutor in the county, for stealing from the pantry of a landlord a dozen nut cakes or more. They were about to make a grave offence against the peace and dignity of the State of Ohio and send him to Columbus. He was a boy apparently 25; bony and coarse, brain fair in appearance, but the eye and face wore the stolidity of a genuine saphead. I took occasion to call the attention of the Judge to many similar persons, one of whom was then in the porch of the court room selling candy, the son of a wealthy

farmer. I pronounced the prisoner the son of scrofulous parents, the effects of which had fallen on the brain, rendering its action, weak and difficult. The prisoner was discharged.

J. M., a young man of thirty, is blind of one eye; head large, and wide behind the ears; has some intelligence, but no woman is safe in his company alone. This one passion seems to be unduly active; he is ill shaped and a monster in reality. His mother died of consumption as did his brother; who was noted for mental acuteness, but a man of vicious passions.

W. R., son of my brother, now twenty two years. Short and stout; the brain well formed, indicating both mental and moral capacity.—From his brain you would mark him as highly intellectual.

His mother was a very feeble woman, and died of consumption; in him the disease from childhood took the form of scald head—which gradually passed off while using water and wearing a wet linen cap. He is a being of impulse; cannot comprehend numbers, so as to reckon at all; is secretive, and much given to lying. Has considerable physical power. A year since he fell suddenly into convulsions, became clairvoyant and prescribed for his case. The fits pass off voluntarily, and come on without warning. The young man will always be a source of care and attention. Though quick as an Indian to see, and hear, he cannot repeat the simplest train of facts without the most enormous exaggeration of their importance. The observing and reasoning portions of the brain are well formed, but greatly deficient in power to gather facts, and reason logically on them.

A family; the father representing a consumptive mother; the wife a dropsical father, have seven children, all exhibit feeble vitality, much below the parents. One boy was subject to fits, and often gave most violent proofs of destructiveness; died in the asylum. A second boy is a dolt, and his brain about as active as a ball of putty. A girl of ten exhibits lamentable mental stupidity and will make but a sorry figure as a woman. These three children partake more of the mother's than the father's temperament. A fourth boy is very dull, his health poor, and his head covered with scabs. The father of these children is an active and ingenious mechanic, and enjoys good health.

A second family; father a large broad-chested man, with a brain like Daniel Webster; was never sick in his life.

The mother is clever and simple: and one accustomed to the effects of scrofula, would mark her as its victim. Has eight children; three died of consumption; two graduates in theology, and men of splendid mental endowments, but had weak lungs. Both these young men resembled their mother physically. A daughter, large and finely built, resembling closely her father; has been from the age of twelve a subject of epilepsy, and a species of insanity. Her father has paid not less than five hundred dollars for medical aid—she took in one season forty emetics,

and strange enough grew worse. The other children resemble the father, but are dull of mind and far below him in intellect.

A third family: Father scrofulous, with a hump back, his mother died of consumption. His wife a simple soul—the child of a consumptive mother. They have seven children, three of which resemble the mother, with low broad heads, and a very weak mental calibre; will never be competent to self-control and support. The other children range a little higher in capacity.

A fourth family: Mother scrofulous, and of consumptive parents; the father healthy and strong. Three sons, two of whom died at forty, one of fits, the other of consumption.

The grand children, among all the brothers showed the deteriorating effects of some poison, that had sapped their mental and physical vigor. The healthiest brother, died at fifty of the erysipelas. Two grand children were perfect cretins. All this misery came from one consumptive mother. I transmit you the daguerreotype of Horace Hains, convicted of murder in the second degree and sentenced to imprisonment for life. It appeared on trial that he went into the woods with his rifle in open daylight, and shot A. M. Suttleiff, who lived in a secluded place, buried him in a clump of bushes, drove home his cattle, and horse, and gave out that he had gone west. He was six feet tall, with grey eyes and dark hair; his head was high, and narrow in front of the ears; perceptive faculties well developed; Benevolence, Veneration and Firmness all large; while behind the ears in the region of Desperation and Hatred, his head exhibited great breadth. He was uneducated; and murderer as he is, there are many men of worse organizations who adorn the Church. The whole transaction showed want of perception and caution, and these regions of brain were almost paralyzed for want of use, as were also the moral and religious. With a well regulated education he might have lived, respected and useful, in spite of his fierce passion. The expression of the eyes, was very cat like. His mother died of cancer, and I doubt not left him a vicious *condition* of brain.

Close observation proves that in a majority of cases the scrofula of the consumptive is determined to the lungs; but it is just as true, that the poison is often directed to the cerebral mass, and sometimes to a single organ or a group of organs. In some cases it certainly seems to *improve* the texture of the brain the consumptive shows a clear and sparkling intellect; while in more cases by far it falls on the base of the brain, developing the passions and imparting great personal vigor with mental stupidity.

How much these scrofulous taints are connected with the production of insanity and blindness I know not; but that they contribute a large number of victims to these Asylums is certain, while most criminals will be found I think connected with a scrofulous taint from the parents.

B. W. RICHMOND.

NERVAURIC TREATMENT OF DISEASE.

Since Spiritualism and other exciting themes have been engaging public attention, the interest in Mesmeric or Nervauric treatment of disease has somewhat diminished in consequence of the smaller number who are practically engaged in illustrating its powers. It is highly desirable, therefore, to re-awaken an interest on this subject, as a great amount of relief to human suffering may be imparted by the benevolent if they are aware of their own powers. The success of Mr. Reynoldson in the following cases is very encouraging.

There are other operators in the United States, whose cases would be highly instructive if published, and the pages of the Journal are freely tendered for their communications.

TO THE EDITOR OF THE JOURNAL OF MAN:

DEAR SIR: — You kindly invite me to communicate results of Nervauric treatment, a pursuit which has occupied my whole attention since 1843.

One dark night in January of 1844, after delivering a lecture at Birkenhead, I returned to Liverpool, and had passed the last houses of that town upon the road to Bootle, when a heavy shower of rain rising from the river Mersey, led me to seek shelter.

An humble hut stood on the roadside, seeming to offer momentary shelter from the driving blast. Contrary to my expectation, it was tenanted. The door was opened—a blazing fire and cheerful faces contrasted agreeably with the outward scene. Brief and kindly greetings exchanged, my attention was attracted to a boy of eleven years, sitting by the fire, whose pallid and woe-worn countenance betokened pain and suffering. He had lost the use of his lower extremities for ten days from low fever, due probably to the location, which was amidst the brick-fields—the clay-flats lying on the northern shore.

Observing, “I always find work to do everywhere,” I doffed my great coat and without explanation began to manipulate. In about fifteen minutes the grateful boy was walking about the room. A marked change of feeling from deep depression was then wrought by stimulating circulation from the right pulse. At night, for hours, the limbs were described as being burning hot, and then breaking out in a vigorous perspiration. A week or ten days continued daily treatment, resulted in full recovery. I do not remember the boy's name, although a written statement of the case was drawn up, and lay at the Liverpool Mercury office for inspection. The facts would have been verified on oath of the parents, if that course had been legal.

John Smith, editor of the most influential print out of London, became deeply interested. A few months served to arrange gratuitous nervauric treatment for all who chose to avail themselves, under the auspices of the Liverpool Medical Mesmeric Society. The cities of every land should each have such an Institution, and an irresistible array of facts would thus be brought to each man's door.

Sometimes as many as twenty and even twenty-four patients have met me at the appointed hour, whose cases had defied ordinary medical treatment, but yielded steadily to this most powerful agency.

Superstitious prejudice at this time prevented many persons from adopting a treatment whose efficacy could no longer be denied. That most eloquent Church of England clergyman, Rev. Hugh McNeile, preached and printed a sermon insinuating the presence of diabolical agency, and among the most wealthy, intelligent and influential classes, many declared that they would rather die than be cured by mesmeric treatment. Meantime, quietly pursuing our course, with very moderate pecuniary support, a large number of significant cases were permanently cured.

Mrs. Jas. J——, of West Derby, a young widow lady in affluent circumstances, suffered a painful attack of *tic douloureux*, which had defied ordinary medical treatment for nine months. Immediate relief was given by nervauric treatment, while ten visits spread over a fortnight, resulted in a cure that proved permanent. The Rev. H. Hampton, incumbent of St. James, Liverpool, was cognizant of the case, which served to remove from his mind the prejudices Mr. McNeile had awakened.

Mr. Hampton took me to see a poor old woman whose intellect was degraded. She was noisy and violent—aged 70. The disturbance was becoming intolerable to her neighbors; so that the poor old creature must have been consigned to a lunatic asylum. Mr. Hampton went with me to her humble abode. She was noisy. We found much heat in the region of the cerebellum. From dispersive action the head became cool and the woman quiet. Persistent mesmeric treatment for some months, resulted in full recovery. Twelve months afterward, a few weeks' treatment became necessary—when her symptoms were those of depression, not violence—and they yielded promptly.

Mrs. Ashly, (aged 52) a widow in humble circumstances, was supposed to be in a dying condition, when I was requested to visit her by S. P. Jackson, Esq., a Deacon of the Pembroke Place Baptist Church. A month previously she refused to accept my services for the relief of her arm, which was in constant pain—a rheumatic pain. The arm was carried in a sling, and the veins of that hand showed the presence of less blood than the other. Pain had gone from the left arm, and was violent in the region of the heart. Confined to her bed—death was daily expected. My first action was to transfuse nervaura from my right hand to the seat of pain, which was greatly

relieved. On my second operation the pain was retransferred to her shoulder. In one week she left her room. I continued to treat her at the Mesmeric Infirmary. The veins of the left hand became as full of blood as those of the other. The arm recovered strength, but having been cauterized at the Infirmary, has never become very strong. For some months the pain was dispersed by fifteen or twenty minutes' manipulation. Finally three or four passes accomplished the desideratum. At one juncture symptoms of dropsy supervened, but yielded in three days to nervauric action over the kidneys. Some years before she had suffered two paralytic strokes. While under my charge in 1845, (August,) symptoms of a third were present—even to involuntary convulsive action of the eye-ball, which yielded to nervauric passes over the cerebellum. Again, in August, 1846, similar symptoms were present, and again yielded. She continued well in 1853, when I last heard from her. The case was slightly reported to the *Zoist* in 1847, and brought before considerable audiences in Liverpool, for "these things were not done in a corner." Her unflinching testimony offended more ladies than it induced to adopt a similar mode of cure.

Truth is stranger than fiction, but as though to leave Canon McNeill "without excuse" for the blood of those whom his prejudice had encouraged to find an earlier grave than they might have done—this poor woman had been a domestic in the employ of his father-in-law, Archbishop Magee, while my first two important cases in fashionable circles, were ladies whom I had the pleasure of enabling within a month to resume attendance on his ministry. The prelate could only suspect evil influences in these simple processes that his book-learning had overlooked, while the simple-minded child in the brick-field, recognized the hand of God—in that Providence which arranged the shower of rain at the minute my steps were led to the door.

WM. REYNOLDSOL.

Washington, D. C., November, 1855.

THE WOOL AND HAIR QUESTION.

REMARKS OF P. A. BROWNE, ESQ., OF PHILADELPHIA, ON WOOL AND HAIR, BEFORE
THE STATE AGRICULTURAL SOCIETY, OF SOUTH CAROLINA, NOV. 14, 1855.

Mr. Browne said that for seven years he had been engaged in the critical examination of Hair and Wool from all parts of the world—that wherever any pretension was made to raising sheep, he had procured specimens of their wool—that his collection was very extensive. He has sent to London for exhibition specimens of wool from every State in our Union.

We import from 18 to 20,000,000 lbs. of wool annually, instead of exporting three or four times as much. We can raise it, as we have no

lack of territory, and the United States are capable of sustaining the best breeds of sheep in the world. The finest wool for cloth is brought from Saxony, Prussian Silesia and Hungary, from sheep originally from Spain, which have been there improved so as to surpass the Merino. He had received from the King of Saxony a large collection of wools, and also from the King of Prussia, which certainly must be of the finest qualities, or they would not have been sent. He had examined them very carefully with the microscope and micrometer, and as to elasticity, &c., and he announced, without fear of contradiction, that we could raise finer wool in this country. He exhibited a specimen of Saxon wool, raised in Alleghany county, which measured 1-2500, while the finest from Saxony did not exceed 1-2186 of an inch. In proportion to the number of strands is the strength of the wool, as of a cable, and the finer the wool, of course the stronger and better suited for cloth. It is then cheaper to raise fine wool than coarse. The Saxon sheep, when carried to England, dies, when in our country it thrives and bears a finer wool.

He stated that his experiments had satisfied him that there are two kinds of wool—one which is true *wool*, the other *hair*. The distinction is well marked and very important. Hair comes out from the dermis at an acute angle, wool at a right angle. All hair is either straight or curly—wool is twisted with a spiral twist.

Hair has been always defined a hollow cylinder, filled with pith or marrow—this is a mistake, it is no such thing. It is a shaft with rounded scales fewer and adhering closely in hair, while in wool it is a shaft with more numerous scales pointed and covering it more closely, which enables it to full, felt or shrink—hair does not felt.

For fine goods, as broadcloth, to have elasticity, seek a fleece that will felt and shrink; for carpets or flannel, take that which will not, hair. But if you want to raise sheep for wool, keep up the distinct breed—cross the families of the same species, but do not cross a hairy sheep or goat upon a woolly one—if you want the hairy, keep that also distinct. If you mix them, you have wool or hair in the progeny of the first cross, which may be prosperous, but after that every thing is uncertain. The law of hybridity proves that hybrids partake more either of one parent or the other, and never return to the original of either—if they appear to do so, the blood will show in some future generation. You find hair and wool on the back of the sheep, but not a mixed product. So in the human race, you have hair in the Caucasian, and Mongol race, while in the negro you have wool. In the mulatto you have either kinds of hair or wool, but no mongrel amalgamated product.

In the shaft of hair if the fibres be the same all around, as in a cylinder, expansion and contraction are equable, and straight hair is the result, as in the aboriginal American; in this race the section of a hair is circu-

lar. In the white race you have it elliptical from two flattened sides, and the fibres differing, contraction is irregular, and a wiry or curling tendency is the result. In the wool of the negro or of the sheep, still more flattened, the tendency is to a twist or spiral curl. The section of wool presents an eccentrical ellipse.

The Rev. Jno. Bachman of Charleston S. C., discovering in Mr. Browne's doctrines something unfavorable to his belief in the Unity of the Human Race, makes rather a fiery attack upon Mr. Browne, from which the following extracts are quoted.

"Mr. Browne has long since published his mode of designating species of men and animals, by a microscopic examination of the hair. By this process, he has, as he supposes, discovered that there are several species of men, as well as several species in each of the domesticated animals that have hitherto been regarded as varieties.

"As this subject has, I conceive, unnecessarily, and unwarrantably been intruded into an agricultural meeting where it does not legitimately belong, I will endeavor, Providence permitting, at my leisure, to prepare a paper, to show the utter fallacy of the views of Mr. Browne in the designation of any species, by an examination of the hair. I will prove:

"1. That hair is so variable in the various breeds of animals—and in individuals of the same variety—that among naturalists, it has never been regarded as even a character by which species can be designated.

"2. That the examinations of Mr. Browne in reference to the hair of the various races of men, (when the errors into which he has inadvertently fallen are corrected,) will establish the contrary doctrine, and afford another strong evidence of the *unity of the human race*.

"3. That before he had an opportunity of seeing the different species of goats he refers to, he examined the hair of each, and decided that they were distinct species. That in doing this, he mistook crosses for species, &c.—which can be incontestably proved by his own hand writing—and thus proving the utter worthlessness of his whole theory as applied either to man, or to domesticated animals."

SCIENTIFIC PROGRESS.

INFLUENCE OF THE MOON IN THE PRODUCTION OF EARTHQUAKES.—The commission appointed by the Paris Academy of Sciences, composed of MM. Lionville, Lamie, and Elie de Beaumont, to consider the researches relative to earthquakes, of M. Alexis Perry, report that M. Perry has established the fact that the unequal attractions of the moon on the earth at its greatest and least distances from the earth, have a sensible influence on the production of earthquakes. In order to prove this, he has brought together the results of 7000 observations, extending over the first half of

the present century, and from the catalogues he has formed, shows by three ways independent of one another, the influences of the course of the moon on the production of earthquakes.

1. That the frequency augments in the syzygy.
2. That the frequency augments in the vicinity of the moon's perigee, and diminishes towards the apogee.
3. That the shocks of earthquakes are more numerous when the moon is near the meridian, than when 90 degrees from it.

The cause of the interest connected with these relations is easily understood. If, as is now generally supposed, the interior of the earth is in a liquid or pasty state through heat, and if the globe has for its solid part only a crust, comparatively very thin, the interior liquid mass must tend to yield like the surface waters to the attractive forces exerted by the sun and moon, and there must be a tendency to expansion in the direction of the radius vector of these two bodies; but this tendency encounters resistance in the rigidity of the crust, which is the occasion of fractures and shocks. The intensity of this cause varies, like that of the tides of the ocean, with the relative position of the sun and moon, and consequently with the age of the moon; and it should also be noted, that as the ocean's tides rise and fall twice in a lunar day, at periods dependent on the moon's passing the meridian, so in the internal tide of the globe, there should be two changes a day, the time varying with the same cause.—*New Church Herald*.

CURIOUS PROPERTY OF WATER DIVESTED OF AIR—BOILER EXPLOSIONS.—In a lecture, recently delivered before the Royal Cornwall Polytechnic Society, by Robert Hunt, F. R. S., attention was directed to some most remarkable points in connection with the action of heat on water that contains no air, stating that arising from this circumstance, as well as from the spheroidal condition of the steam generated, we have two very active and predisposing causes of boiler explosions. Water we know in three conditions—as a fluid, as steam, and as ice—or as solid, liquid, and aeriform. Water is frozen by the loss of heat necessary to maintain its fluid state; ice formed during agitation contains no air bubbles, but, under ordinary circumstances (as Wenham Lake ice) the upper portion is filled with air bubbles in straight lines, as if, in endeavoring to make their escape, they became entangled among the crystals. It is a remarkable fact that water in the process of congelation has the power of rejecting everything; consequently, all the air the water contains is expressed. If we get water which contains no air, and prevent the access of air to it, it will not boil at 212 deg. Fah. In this state, we see the temperature increasing to 230 deg., 240 deg., or even 250 deg., and advancing to between 270, deg., and 280 deg. About these points the whole mass will explode with the violence of gunpowder. This condi-

tion of water is not unfrequently found formed in steam boilers, and that, during the process of ebullition the steam carries off with it the air, the water in the boiler containing very little remnant of the air itself. It often happens that a steam boiler explosion occurs after a rest of the engine, and that, when the men return, the feed-water being applied to the water, explosion takes place. Professor Donne has found that if we take water, of this peculiar character, bringing it up to 230 deg., and place a single drop of ordinary water into it, the whole will boil with extreme violence. Supposing that ordinary water contains no air, and the feed-water is turned on, the entire quantity will then burst into explosive ebullition. We shall probably find, therefore, in connection with boiler explosions, that to the absence of air may be attributed many boiler explosions so frequently happening, which otherwise cannot possibly be accounted for. It may be further stated, that if we take a glass of water, and add any poison—say corrosive sublimate or a strong acid, or even an ardent spirit—and then freeze the water, agitated during the process, we shall find the ice get tasteless, colorless, and inert, and that the poison, the acid, or the spirit, will be gathered into an intense drop in the centre of the ice, and all the body will be perfectly pure. To a knowledge of this fact may be attributed the practice of the Russian nobles, who when they desired to have more ardent and intoxicating drink than usual, plunged their bottles of wine or spirits into their frozen rivers, until the contents become solidified, and then drank the ardent drop which remained within the centre of the glass.—*Scientific American*.

THE CAUSE OF DROUTH.—The Annual Report of the Massachusetts Board of Agriculture devotes considerable space to discussion and description of the drouth of 1854, and a comparison of its effects with those of other drouths in past years. Its author, C. Flint, Esq., says that the dry time of 1854 was undoubtedly more extensive and destructive than any which has preceded it for upwards of fifty years. There can be no doubt, it is remarked, that the destruction of our forest has much increased the severity of our summer drouth. Forests have a tendency, by protecting the earth from the scorching rays of the sun, to prevent a large amount of evaporation, and thus lower the temperature of the soil. When standing upon elevated grounds, the sources of rivers are found in them, and they determine the direction of the prevailing winds and rains. The winds which blow over forests become impregnated with moisture, which they spread over the country, giving freshness and life to all vegetable creation. But where there are no forests the clouds sweep over the country without finding any obstacle to arrest their progress and resolve them into rain. The streams become dried up, the soil is heated, and the winds, passing over large

extents of country parched by the sun, become hot, and bear with them heat and sterility. The report recommends, among the most practicable methods of preventing suffering by drouth, that irrigation be introduced more generally among our farmers, and that they take more pains to reclaim and cultivate low lands, which at the same time that they retain moisture better than others, will not fail to pay a very large profit to the cultivator, year after year.

INTERESTING PHENOMENA.

LOSS OF SLEEP.—Hughes, who walked 80 consecutive hours upon a wager, at San Francisco, and was nearly killed by the feat, undertook on a bet of \$3,000, to walk one hundred hours. Commencing on Wednesday, he kept on the move until Saturday night, when he began to show the effects of fatigue, and staggered a good deal, particularly at the turnings. He carried a stick in his hand, and a friend kept by his side continually, and tried to keep him in conversation. As the night advanced, Hughes became very drowsy; but by the application of stimulants and slight whipping, he was in motion until Sunday morning, when the crowd became so great as to affect him considerably by the vitiation of the air in the room where he walked.

The time expired at 12 o'clock at night, but before that time, he presented a pitiable sight. His mind seemed to be completely gone, and he would occasionally speak to the crowd who were endeavoring to arouse him and keep him to his task by every possible means, and ask what they were doing there, and such other questions. So far was he gone, then, that some of them claimed that he had lost the bet. He still maintained his position on the plank, however, until twenty minutes to 11 o'clock, when his friends gave up the task of keeping him at his work as a hopeless one, and allowed him to come down. He was walked off by the hand and properly cared for. Though failing to accomplish all that he had undertaken, he has, nevertheless, performed the unprecedented feat of walking, without cessation or rest, for the space of ninety-eight hours and forty minutes.—*Rochester Dem.*

SPIRITS IN HARTFORD, CONN.—Mr. Henry Gordon, the well known Spiritual Medium, who has resided in Springfield and Philadelphia, where many wonderful demonstrations have been made in his presence, is now in this city. We have heard of the appearance of "spiritual hands," turning of tables, raising of his (Gordon's) body in mid air, and other remarkable phenomena in his "circles," but never witnessed any of these things till last evening, when we were invited to a circle at a private

residence. About twenty persons were present, some of whom had never seen anything of the kind. During the evening, Mr. Gordon was thrown into what is called "the state"—that is, his body and limbs were made very rigid, when he was suddenly taken from his chair, and placed under the table. It was an extension table. The centre leaf was thrown up, and Mr. Gordon's body, as rigid as a "hay pole," was thrust through the aperture, and swayed around, above the table, sometimes in an upright position, and at others, at an angle of 45 degrees. He was then carried back to the floor, and raised to his chair—and during all this time he did not apparently move a muscle. The agency that moved him could not be seen. He was then taken up, turned heels over head, and laid half way up a stairway, head down. A dinner bell was picked up, rung, and thrown upon the table, without any human agency. Other demonstrations of a similar character were made. Persons who would like to see such demonstrations for themselves, may have an opportunity, probably, as inducements are offered to Mr. Gordon to remain here for a season.—*Hartford Times*.

SOMNAMBULISM.—The Greensburgh Press tells of a farmer named Hise, living in Decatur county, Ind., who sold his farm a short time since for \$1,190 in gold, which he put in a carpet sack, and hung it upon his bed post, and then retired to rest. In the morning the sack and money were gone—all he had in the world. To add to his misfortune, too, he had contracted for another farm, and was to pay for it the next day. During the day (Friday,) the carpet sack was found in a hollow poplar stump, near his barn, with the pocket book in it, but no money there—the thief had secured what he wanted. On Friday night Mrs. Hise was awakened by her husband getting out of bed. She arose and watched him. He went to the barn, and after searching a little while, came out with the money in his hand, and went to the stump where the carpet bag had been put. She now awoke him when to his great joy he found that all was not lost. He had doubtless, while in his sleep, become uneasy about his money on the first night, and got up and hid it; the second night, fearing it was not secure where it was, he was removing it to a more secret place. Fortunately for him, his wife detected him in his somnambulatory wanderings, and saved their all.

THEFT MANIA.—The London Times of the 13th of April has the following in reference to a curious case in which a lady of high social position and great wealth in London had been tried for theft. The jury by whom the case was tried were unable to agree upon a verdict.

We were prevented last night, by press of matter, from offering any comment upon the case of Mrs. Ramsbotham. The report of the proceedings appeared in our impression of yesterday. Upon the facts of

he case it would be needless for us to offer any comment, so painful a notoriety have they obtained. Suffice it to say, that it appears to have been proved beyond all doubt that this lady did abstract from the shop of a draper named Moule, in Baker street, certain small articles—a pair of sleeves and four pocket handkerchiefs. The only question was, was she at the time of the commission of the act in her right mind? She had stolen, or rather was supposed to have stolen, the sleeves, and when she presented herself again, measures were taken to have her carefully watched. Of course, when the question of motive came to be considered, the case absolutely broke down. Motive there could be none in Mrs. Ramsbotham. She might, had she so pleased, have had all the sleeves and handkerchiefs in Mr. Moule's shop, and her husband would have paid the bill without much murmur. The fact is, that in commenting upon this case we find ourselves in a certain difficulty. The medical reasons alleged by Mr. Ballantine in his defence of the prisoner, were in all probability founded upon truth, but they are not of a character to bear much discussion. She had arrived at a time of life, when the whole nervous system of woman is altered, and, when the change is a morbid one, they are scarcely, if at all, responsible for their actions. There are among them persons who, "during that change, are in constant nervous excitement—under continual hallucinations—resulting from a morbid affection of the brain, superinduced by the change alluded to." Such was Mr. Ballantine's defence, and it appears to be founded on reasonable grounds.

A LIVING NEEDLE CUSHION.—A surgeon of Nantucket publishes in the *Inquirer* an account of a curious case. In July last, Jane James, aged 44, came under his care. Soon after, he discovered a needle or pin near the pit of the stomach, lying deep-seated flatwise. He cut down and removed a perfect needle. Since that time he has frequently removed needles—eight the greatest number, in one day. The whole number removed amounts to sixty-two needles and a pin, supposed to be a breastpin, with the head wanting. Probably quite a number remain to be removed. They have been found in a scattered condition in the region of the stomach, abdomen, and left side. As the needles have been removed, her sufferings have diminished. She swallowed the needles about twelve years ago, when in a state of insanity, although she has no recollection of doing so.

HARRIET MARTINEAU.

Parker Pillsbury, in a late *Liberator*, writes of this eminent woman as follows:—

"Six months ago Miss Martineau was summoned by the most eminent physicians in London, to be ready to leave the world at a moment's warning. So, at once, with the utmost serenity, she set about her preparations. No one ever arranged for a journey to the next town with more composure. But the call has not come; and I will dare say that no woman, ill, or well, in this country or America, has done more labor in six months past, or does more now, from day to day, than this same dear, but doomed woman; and her last work I hope will be her greatest and best—the record of her own illustrious life. She told me it only required two days more to complete it. So, by this time, it is doubtless done, and will make two large volumes at least when it goes to press. The disease is a fatal one; but her hold on life is too strong easily to be severed. She suffers little comparatively, has a tolerable appetite, is not pale or emaciated, and would sleep well at night, were her brain not too active and industrious. She writes many hours every day; she rises early, and, though she sleeps some during the day, never retires till one in the morning; she writes editorial still for the *London Journals*; has many correspondents, and devotes the most of her time, after all, to her autobiography. It is beyond belief what she does. Her disease progresses meanwhile. She must drop suddenly at last, and may do so soon. Her breath is labored; she speaks but in whispers; her circulation is irregular, making a fearful cold at times of the extremities; dropsy has already gone far; her feet and ankles swell continually, and she has frequent seasons of great bodily distress, when she seems approaching the final struggle, and in one of which she will very likely yield up the spirit at last. And in these conditions, she is still laboring for humanity with as much earnestness as though the salvation of the world depended on her single exertion! And her tranquility of mind is all that her most devoted friends could desire. If the departure of Mr. Estlin so calmly, and the serene and beautiful approach to the last scene of life on the part of Miss Martineau, would not deliver one from the fear of death, he must be faint-hearted indeed. But it must ever be remembered that this happy exit of these two dear friends has been earned only by lives of true and honest devotion to the cause of human redemption. Her compass of mind is truly astonishing. She runs over the present condition of the United States, and the causes which have led to the present state of our affairs, with an intelligence and fluency, such as

you would look for in vain among nine tenths of the Senate; and you might, I am sure, throw in the Presidents with them, since John Quincy Adams. Such women are the Queens of Britain, no matter who sits on the throne."

THE DREGS OF PERSECUTION.

Public attention has from time to time been called to the fact, that the English Statute Book contains many curious enactments for the torment and correction of heretics, which modern liberality has left untouched. We commend to the study of our readers a speech by Lord Brougham, delivered on introducing a bill for the abolition *en masse* of these remnants of persecution, and lately published in a separate form. The speech is short and so is the bill; but not so the schedule to the bill, containing the titles of the Acts which it is proposed to repeal. The bill and schedule are printed with the speech, and the schedule is a monument of the research of Mr. Leonard Field, of the Chancery Bar, and his brother Mr. Edwin Field, who assisted Lord Brougham in its preparation. It is only necessary for us to give one or two examples of the kind of laws which still want repealing.

The first instance that we take is the 32nd chapter of the statute of the 9th and 10th years of William the Third. It enacts "that if any person or persons, having been educated in, or at any time having made profession of, the Christian religion within this realm, shall by writing, printing, teaching, or advised speaking, *deny any one of the persons in the Holy Trinity to be God, or shall assert or maintain that there are more Gods than one, or shall deny the Christian religion to be true, or the Divine authority,*" he shall be disabled to hold any office, civil or military, as well as ecclesiastical; and shall on a second conviction, be incapacitated to sue in any court, to be guardian of any child, executor or administrator of any person, and *to take any legacy or of gift*; and shall also suffer imprisonment for three years without bail.

As far as regards the denial of the doctrine of the Trinity, this statute has been for many years repealed, but on what earthly principle does the rest of it remain? Is it to be borne at the present day that men should be threatened with penalties for "maintaining" any view whatsoever as to the authority of any of the numerous contents of the Bible? What could become of many of our most esteemed preachers if an orthodox jury had to pronounce on their sermons respecting plenary inspiration? Would one of our readers consider it otherwise than grossly

oppressive to imprison Mr. Francis W. Newman or Mr. Holyoake for their flagrant violations of this statute, or expect any growth of religion in the popular soul from the institution of proceedings against them? If not, let a vigorous effort be made to help Lord Brougham in his good work? With regard to penalties on the expression of conscientious opinion—we would rather see them swept bodily away. At best they are but obsolete rubbish craving the funeral offices of the scavenger, and the tranquil repose of the dustbin.—*London Inquirer*.

THE MADSTONE.

In all popular opinions, superstitions, and usages, there is doubtless something instructive and worth examination. The notion that a peculiar stone called the Madstone, has the power of counteracting hydrophobia, appears entirely ludicrous to the man of science. Yet there may be some facts in connection with this notion, which are worth observation. The following narrative from an intelligent correspondent appears to indicate the source of Madstone.

Greenville, Bond Co., Ill.

DR. BUCHANAN:

DEAR SIR:—I herewith transmit you some information, which I believe will prove interesting to your readers, in regard to that natural curiosity, known as the Madstone.

These facts were communicated to me by a neighbor, Mr. Gracie, one of our old Illinois pioneers.

Mr. Balch had a young son bitten in the hand more than a year since by a mad dog. Mr. Balch's first prompting was to try the efficacy of the Madstone. So immediately mounting boy and self on horseback, he started to seek such stone—came on to the house of his friend Gracie. Gracie had heard of one near Marine, some twenty miles farther. Balch and son rode on toward that place—passed through Highland—could hear of no Madstone there—on to Marine—none there, but a physician four miles north of Marine—whose name Gracie had forgotten—was said to have one in his possession; so to this physician came Balch and his boy.

"Many imagine themselves bitten by rabid animals when they are not," remarked the doctor. "But I can soon tell how the case stands with you." He produced the stone—ordered a bowl of warm milk and water, and proceeded to move the stone about gently in it. When the stone had by this process become thoroughly warmed, it was applied to the wound, which was on the back of the boy's hand, where the dog's fang had torn down

the flesh about an inch. The bowl of milk and water was placed underneath the extended hand.

"If there is any virus in the system," said the doctor confidently, "the stone will adhere, otherwise it will fall off." The stone adhered. For thirty minutes it clung to the lad's hand, then loosened and fell into the bowl. The physician proceeded to move the stone back and forth therein for the same length of time it had adhered to the wound, "in order," as he explained it, "to make it discharge the poison it had drawn from the wound." Again he placed the stone. It did not remain on the boy's hand so long as at first, before it fell off. It was then soaked and applied a third time, when it clung only ten minutes. On the fourth application it refused to adhere at all. "Ah," exclaimed the kind physician, as the stone splashed back into the bowl, "you are rid of all poison now, my boy."

Mr. Balch wished to borrow the stone and bring it home with him, as one of his neighbors had been bitten at the same time with his boy. But the doctor hesitated. "I value the stone at a thousand dollars," said he, "and harm might come to it." Balch however succeeded in obtaining the loan of it from the owner, and on his way home stopped at Gracie's to show it.

Gracie described the stone to me as being perfectly round—color, a clear and beautiful buff, size less than two inches in diameter. "And this is a Madstone," mused Gracie, as taking it in his hand he turned it over and shook it. "Well! well! I saw one of them years ago, and didn't know it. Where did this come from?"

"The doctor said he bought it of a hunter in Missouri, who told him he found it in the paunch of an elk, for," added Balch, "all Madstones come from elks."

"I am sure I saw one from another place," replied Gracie.

And it seems some twenty-five years before, Gracie had helped a neighbor butcher a young heifer. While engaged in cleaning the paunch of the animal, preparatory to making tripe of it, the mistress of the house suddenly held up something which looked like a large orange, and cried out, "See what a pretty rock I found in the critter's paunch."

It was a beautiful stone resembling this one Balch had, only larger. It was examined with great curiosity, all wondering how it got into the heifer, "sure it was too large for her to swallow, &c." One endeavored to cut it with his knife. This he could only do as we can cut a common slate pencil. On shaking it there appeared something loose within. Curious to see what this might be, one submitted the stone to a heavy blow. It immediately flew into small powdery particles, and crushed in the centre," concluded neighbor Gracie, "we found a little mass of white jelly-like substance."

N. B. Mr. Balch's son never felt any ill-effect from the bite after the application as described. The wound immediately healed. o. s. w.

August, 1855.

PROFESSOR HARE'S NEW WORK.

"EXPERIMENTAL INVESTIGATION OF THE SPIRIT-MANIFESTATIONS, demonstrating the existence of Spirits and their Communion with Mortals. Doctrine of the Spirit-world respecting Heaven, Hell, Mortality and God. Also, the Influence of the Scriptures on the Morals of Christians. By ROSSIE HARE, M. D., Emeritus Professor of Chemistry, in the University of Pennsylvania, etc. New York: Partridge & Brittan."

This book has at length made its appearance. We have room this week for little more than the title and a brief synopsis of its contents. After a preface and an introduction on general theological and philosophical topics, the author proceeds to a narrative of his experiments in the investigation of Spiritualism. These were undertaken for the purpose of corroborating Professor Faraday's reference of the physical phenomena to involuntary muscular action, but resulted in an overwhelming demonstration of the contrary, and much more. The experiments were conducted by the aid of an apparatus ingeniously constructed for the purpose, (which is described and illustrated by engravings,) and managed with all the precision of an experienced manipulator. The results, therefore, were mathematically precise, and demonstrative—1st, of a power beyond that of human or any known mundane agency; 2d, of intelligence not derived from minds in the body. Having given his own observations, the author then quotes largely from the corroborative testimony of others, both in this country and in Europe. He next devotes a large space for communications from spirits, and to the presentation of his views of the philosophy of the spirit-world, of the moral influence of Spiritualism, mediumship, the Bible, etc., etc. Another large portion is occupied by further corroborative evidence of the existence of spirits. Then follows a philosophical inquiry into the nature of Matter, Mind and Spirit, in which Faraday, Whewell, Exley, Masotti, etc., are criticised, and electro-polarity, odic-force, etc., are examined. The religious and scientific errors of Prof. Mahan then come in for notice; and the volume concludes with observations on Bible testimony to human immortality. An appendix embraces the author's letter to the Episcopal Clergy, Faraday's speculation on Electricity and Matter, and the author's Memoir on Electricity. The whole forms a volume of 460 octavo pages, embellished with fine likenesses of Dr. Hare and Mrs. Gourlay, the principal medium of his investigations.

The chief value of the work doubtless lies in the precise and demonstrative character of the author's experiments, and the mass of corroborative testimony he has brought together, on the question of spirit-communion. It cannot fail to produce a sensation in the scientific world, which no previous work in favor of Spiritualism has caused. The author's opinions in Theology and Spiritual Philosophy will be differently received by different

ninds. They are unquestionably honest, and such as a mind approaching these subjects from the field of physical science, and from a life-long skepticism as regards the ordinary dogmas of Christendom, might be expected to entertain. On these matters Spiritualists profess no creed but that of universal tolerance. The book may be had of Bela Marsh, 15 Franklin street. Price \$1.75; forwarded by mail for \$2.—*N. E. Spiritualist*.

OPPRESSED ITALY.

Italy, half as large again as Great Britain, inhabited by twenty-four millions of a race as finely organized as any in the world, one in language, one in the essentials of character, but never yet one in policy, is distributed into seven states, of which Piedmont alone is comparatively free. Even there, Radetzki menaces the soil, and may at any time, while the choicest of the Sardinian troops are absent, push an army over the frontier. In the Lombardo-Venetian territory six or seven millions of Italians await a conflict with his half-barbarous soldiers collected from central and eastern Europe. Six millions of the same race, in Naples, are ruled by the regal lieutenantry of Austria, whose cruelties have stung to sudden zeal the sensibility of Lord John Russell. In the Papal States two millions and a half submit to the unspeakable degradation of ecclesiastical government, and two thousand French soldiers guard the Holy Pope. Tuscany and the lesser states suffer under maladministration and bigotry, equally injurious to body and soul. The wealth of a fourth part of the land is drained into the Austrian exchequer to maintain Austrian functionaries and troops in Austrian uniform. Its youths are levied to serve on distant stations under alien generals. Its courts of justice are subject to Austrian control; its schools and colleges to Austrian censorship; its journals, with the exception of one or two official gazettes, are suppressed; its very catechisms and grammars are tinctured to the Austrian taste; public assemblies of all kinds are prohibited; foreign sentinels patrol the streets; every man, and child is at the mercy of Austrian insolence.

Elsewhere, five or six states are absolutely governed by princes or grand-dukes, who in their turns are governed by Russia, Austria, and France. Only in Piedmont "can a man think, speak, or act as a being made in the image of God."—*London Leader*.

THE SPIRIT WORLD.

The following description of the Spiritual spheres is given in a book of Prof. Hare as a communication from his father.

"The Spirit-world lies between sixty and one hundred and twenty miles from the terrestrial surface; the whole intermediate space, including that immediately over the earth, the habitation of morals, is divided into seven concentric regions called spheres. The region next the earth the primary scene of man's existence, is known as the first or rudimental sphere.

"The remaining six may be distinguished as the spiritual spheres.

"The six spiritual spheres are concentric zones, or circles, of exceedingly refined matter, encompassing the earth like belts or girdles. The distance of each from the other is regulated by fixed laws.

"You will understand, then, they are not shapeless chimeras, or mere projections of the mind, but absolute entities, as much so indeed as the planets of the solar system or the globe on which you now reside. They have latitudes, longitudes, and atmospheres of peculiar character, whose soft and balmy undulating currents produce a most pleasurable and invigorating effect. Their surfaces are diversified with an immense variety of the most picturesque landscapes; with lofty mountain ranges, valleys, rivers, lakes, forests, and the internal correspondence of all the higher phenomena of earth. The trees and shrubbery, crowned with exquisitely beautiful foliage and flowers of every color and variety, send forth their emanations.

"The physical economy and arrangements of each sphere differ from the others; new and striking scenes of grandeur being presented to us in each, increasing in beauty and sublimity as they ascend.

"Although the spheres revolve with the earth on a common axis, forming the same angle with the plane of the ecliptic and move with it about the ponderable sun, they are not dependent on that body for either light or heat, receiving not a perceptible ray from that ponderable source; but receive those dispensations from his internal or spiritual correspondence, (a spiritual sun concentric with the sun of your world,) from that great central luminary whose native brightness and uninterrupted splendor baffle description.

"We have no divisions of time, therefore, into days, weeks, months, or years; nor alternations of seasons, caused by the earth's annual revolution; those periods being observed with reference only to the affairs of earth.

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"AMERICAN ECLECTIC OBSTETRICS.—By John King, M. D., Professor of Obstetrics and Diseases of Women and Children, in the Eclectic Medical Institute, of Cincinnati, Ohio; formerly Professor of Materia Medica and Therapeutics in the Memphis Institute; author of the "American Eclectic Dispensatory, ect. Cincinnati, Moore, Wiltach, Keys & Co."

Such is the title of an admirably printed volume of 740 pages, from the press of the well known publishers Moore & Co.; equal in its mechanical execution to any American medical publications and as a manual of obstetric science highly recommended by the medical press. It has the merit not only of presenting obstetrics in a clear and systematic manner, adapted to the wants of the student or practitioner, but also of giving what is found in no other work, a view of the peculiar resources and remedies of the Eclectic practice in obstetric cases.

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A copy of this work has just been received from its authors. Without having had time for

its examination, it may safely be recommended as a valuable work to fill a vacuum in the library of the Homoeopathic physician, being the first work yet published on homoeopathic Surgery. The ability of its authors is a sufficient guarantee of its worth. It appears to be mainly based upon Hill's Eclectic Surgery, remodelled for the Homoeopathic practice, with such modifications in other respects as were considered necessary.

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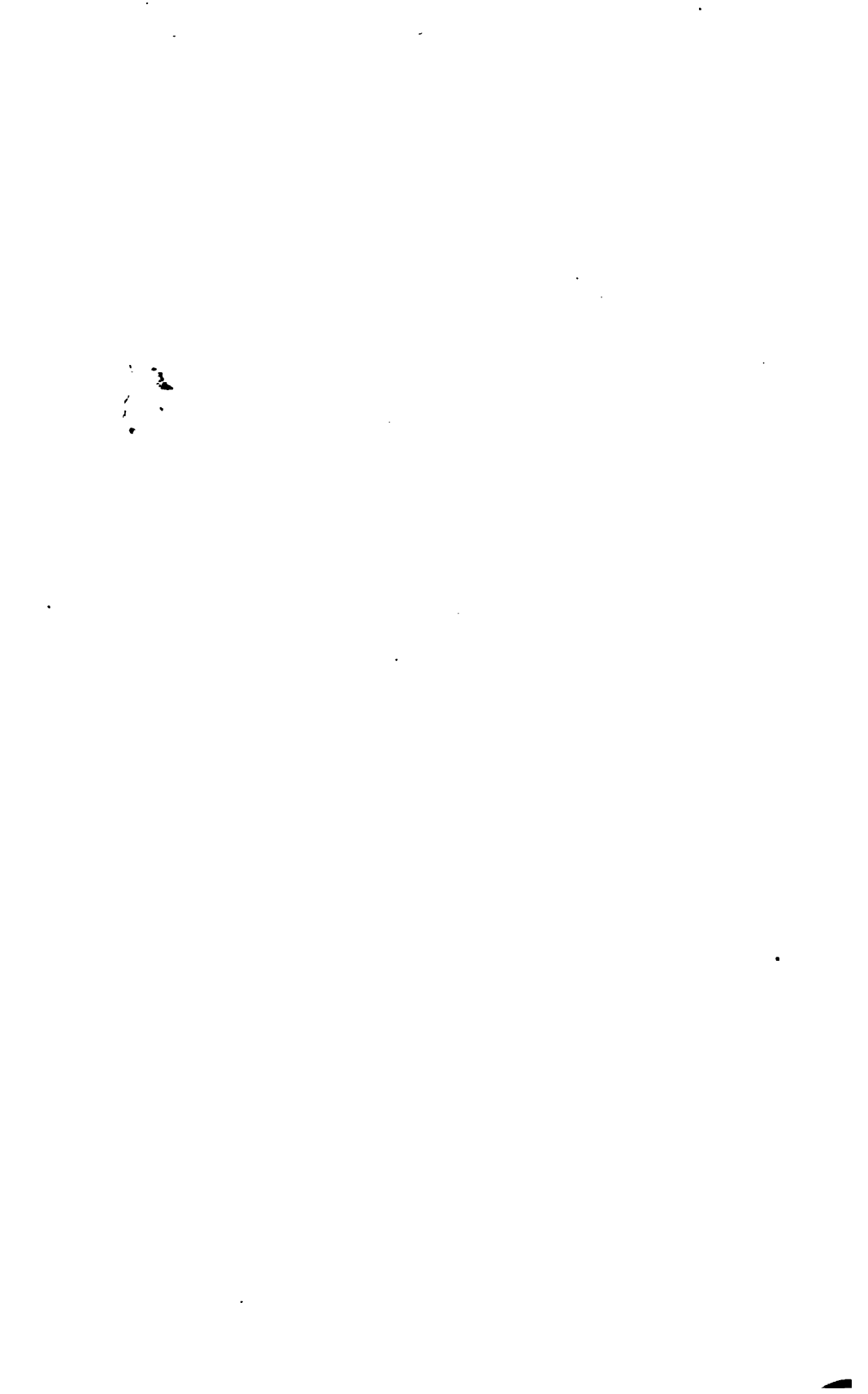
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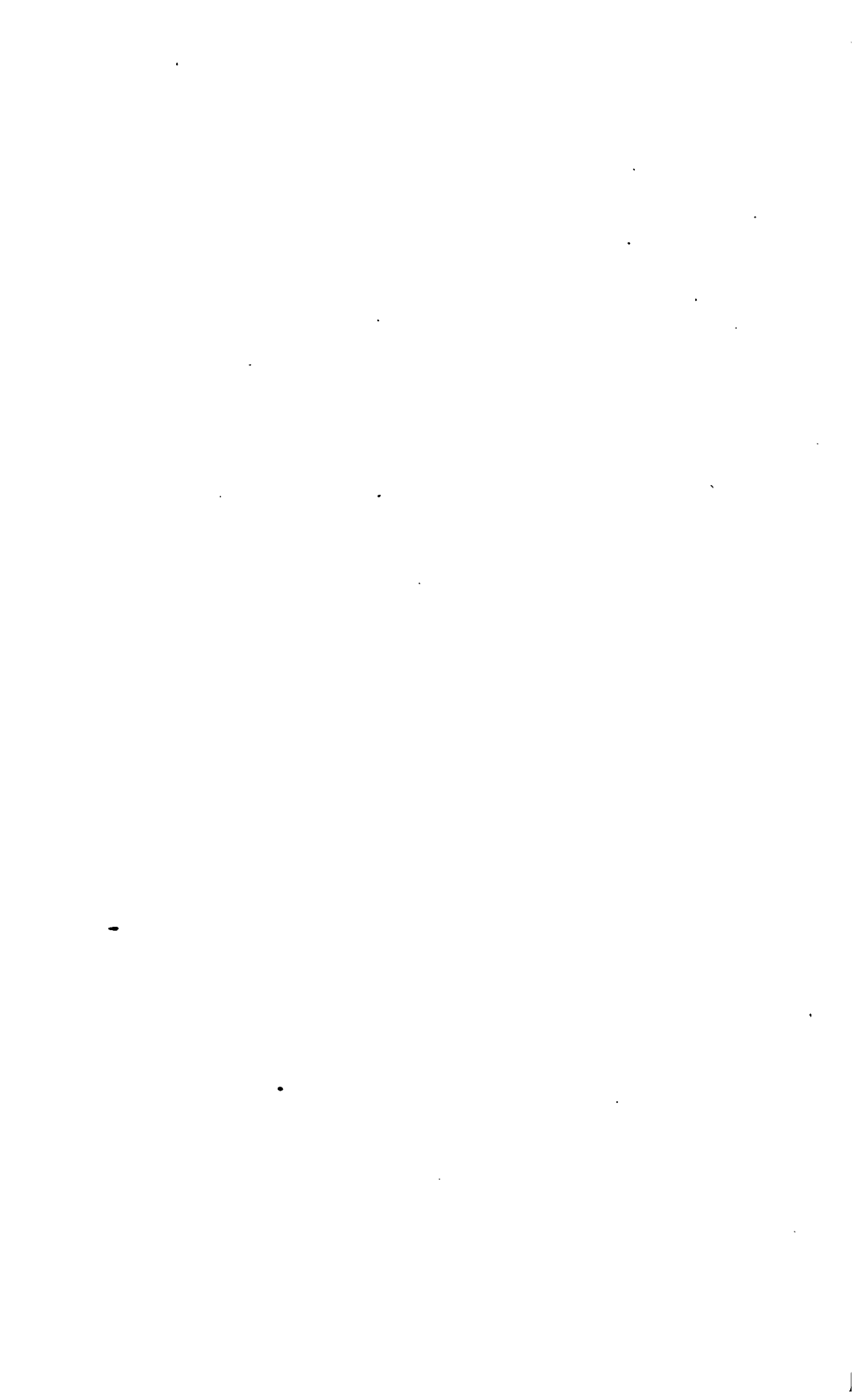
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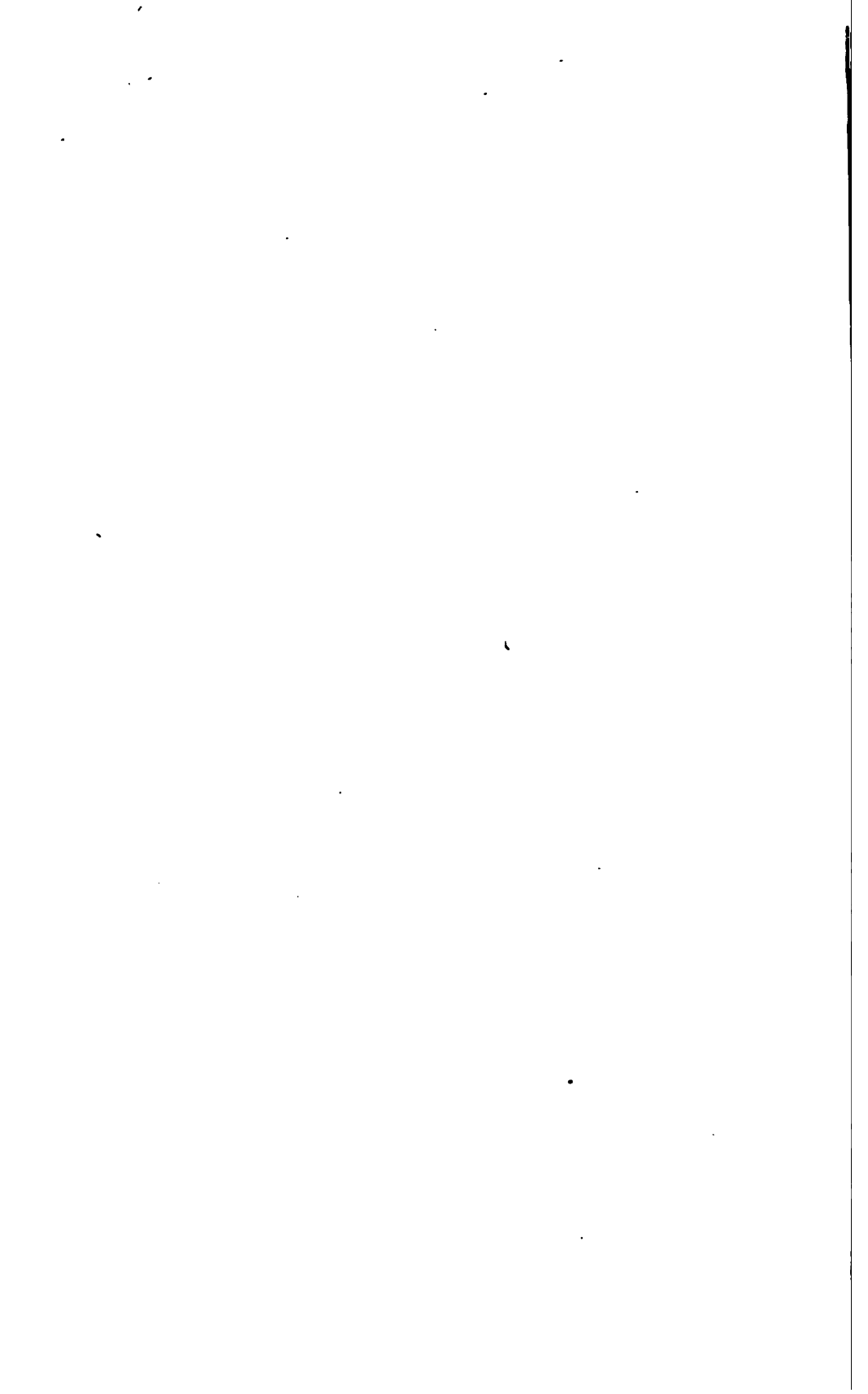
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